# Common-Prayer-Book NO Divine Service:

OR,

## XXVIII *REASONS*

AGAINST

**Forming and Impoſing any Humane Liturgies or Common-Prayer-Books;**

AND

**The main Objections to the contrary, anſwered;**

ALSO,

*The Engliſh Common-Prayer-Book anatomized.*

LIKEWISE

Twelve Arguments againſt Dioceſan and Lord-Biſhops; with the main Objections anſwered.

AND

The Great Diſparity between them, and *Timothy* and *Titus*, ſhewed.

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By Vavasor Powell.

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The Third Edition: Corrected and Enlarged.

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*Why do you alſo tranſgreſs the Commandement of God by your Traditions?* Mat. 15. 3.

Μηδ' ὡς κατακυριεύοντες τῶν κλήρων. *Not as though yee were Lords of (or over) the Heritages*, 1 Pet. 5. 3.

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*London*, Printed for *Livewell Chapman*, and are to bee ſold at his ſhop at the Sign of the Crown in Popes-head-Alley. 1661.

TO

The { Compoſers, Impoſers, Readers, Hearers, } of
{ Diſputers and Writers } for

# Common-Prayer.

I *Would deſire you all in the Name and Fear of the* All-ſeeing, Almighty, *and* All-judging God, *to ſet theſe following, and the like Conſiderations to your hearts, and your hearts to them.*

Conſider {

1. *How jealous the Lord of* Heaven *and* Earth *is of his own Worſhip, and of all the* Parts *and* Circumſtances *thereunto belonging,* Deut. 5. 9. Hoſ. 5. 11. Mat. 15 3. Col. 2. 21, 22. Rev. 22. 14, 20.

2. *How* abominable *and* unacceptable *to this holy juſt God have* been *and* are *all* Idolatrous, Superſtitious *and* Falſe Services, *and all that do ſerve him in any* Way *or* Thing *which he hath not himſelf commanded and appointed,* Deut. 7. 25, 26. Iſa. 30. 22. & 66. 3, 4. Jer. 9. 13, 14, Ezek. 20. 4.

3. *How* ſorely *and* ſeverely *he hath puniſhed*

*those* Kings, Priests, Prophets, *and* People *that have been false Worshippers, and swerved from His Holy Commandements,* 1 Kin. 11. 6. Num. 11. 3, 4.

4. *Whether God doth call upon any of you all, to offer him any such Service as this is. And whether he may not say to you, as he did once to* Judah, Who hath required this at your hand? *Isa.* 1. 12.

2. *How inconsistent with the* Day *and* Light *of the Gospel is this Service, God having sent his Word more* fully *and* plainly *to direct his* Ministers *and* People, *and given his Spirit in a more abundant measure to* help *and* inable *them to call upon him.*

Consider

6. *How little good (if any at all) hath been done by the long use of the Service-Book, though men have prayed long by it,* That the rest of their Lives might be holy, and righteous, and yet they still continue prophane and unrighteous.

7. *How much hurt it hath done in shouldring and thrusting out many* godly, painful, soul-saving Preachers, *and in bringing in, and maintaining so many* ignorant, scandalous, lazy *and* formal *Priests and Curates, to the deceiving and utter undoing of precious Souls.*

8. *Whether the imposing of the* Scottish Liturgy (*which in some things was better, though in some others worse than the English*) *was not the* beginning, *and* first Cause *of the late grievous Wars; and if so, whether men should not be more cautious to do the like for the future?*

9. *Whether if the Truth were* thorowly *and* truly

truly *weighed and examined, the first end of composing the* Common-Prayer-Book (*which doth so much symbolize with the* Mass) *was not, to bring* Papists *to Church: but it effected so little therein* (*not because they so much dislike it, as because it was not in Latine, and* commanded by the Pope) *that it did rather confirm them in their* Mass-Service.

10. *Whether some now may not intend by the re-establishing of this Book, to oppose and pull down that excellent and gracious Spirit of* Prayer *and* Preaching, *which God hath poured out upon his Ministers, and to make this a* Snare *and* Net *against all* Preachers *and* People, *that out of* Conscience *cannot conform thereto.*

Consider

11. *Whether any Persons can produce any such* Liturgie, *or such Form of Prayer from the beginning of the World, either among the* Jews *or* Gentiles, *till above three hundred years after Christ, when Antichrist began to exercise* Papal Power?

12. *Whether if there were no other Reason but that this* Book *hath been so much* idolized *by the generality of men, and* offensive *to so many Christians, it should not be done with as the* Brazen Serpent *was by* Hezekiah? 1 King. 18. 4.

13. *Whether one* end *of Christs coming into, and one* part *of his work in the world, was not to redeem men from the* Rudiments *and* Traditions *of men? of which this is one. And whether it be not a Sin against the* Blood, Spirit, *and* Gospel *of Christ, to impose, maintain and continue*

Consider

*tinue still to use the same?* 1 Pet. 1. 18, 19. Heb. 9. 10, 11.

14. *They that worship God in a false way, are said in Scripture to worship Devils,* Lev. 17. 7. Deut. 32. 17. 2 Chron. 11. 17. 1 Cor. 10. 20.

15. *Whether at the* great *and* terrible *Day of judgement, any* Magistrates, Ministers *or* People *can justifie before* Christ *the* making, imposing, reading *or* hearing *of this or the like Service?* (*And whether good men as far as they build with this Material, will not then suffer loss?*) *And whether those can then stand in the Judgement without fear, shame and sorrow, that have cast out, persecuted, imprisoned, or otherwise afflicted the true* Preachers *and* Servants *of God, who did chuse to obey* GOD *rather than men, and to observe* His Divine Will, *rather than* Mens Traditions?

Consider what I say, and the Lord give thee (*you*) understanding in all things, 2 *Tim.* 2. 7.

I esteem all thy Precepts concerning all things to bee right, and I hate every false way, *Psal.* 119. 128.

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# Againſt Impoſing the Common-Prayer-Book:

# COLLECTIONS OUT OF *SM. EC. TY. MN. VUS.*

**Dedicated and preſented to the Lords and Commons in Parliament.**

IN Page 5. *that the firſt and purer times knew no ſtinted* Liturgy, *as it appears from* Tertullian (*in* Apol. 9. cap. 30. Epiſt. 121.) *who ſaith, The Chriſtians of thoſe times prayed*, Sine monitore quia de pectore; *That is, without any Prompter, but their own hearts.* Auſtin *alſo telleth us*, Liberum eſt, *it is free for us to ask the ſame things in the Lords Prayer*, aliis atque aliis verbis — *ſometimes one way, and ſometimes another*: *and* Juſtin Martyr *tells us, Hee who inſtructed the people, prayed according to his ability*, p. 7. *yet have ſome Biſhops blaſphemed the Spirit of Prayer, and many able, learned, conſcientious Preachers have been moleſted, and ſuſpended, for letting*

*the conſtant flames of their fixed conceptions mount up from the Altar of their zealous heart, unto the Throne of grace* —— p. 8. *their tongues alſo have raged againſt this way of Prayer, have ſealed up the mouths of Miniſters for praying thus in publick, and impoſed Penances on private Chriſtians for praying thus in their Families, and compelled to abjure this practice, endeavouring with raging violence to baniſh this Divine Ordinance from our Churches and Dwellings, profeſſing in open Court, it was fitter for* Amſterdam, *than for our Churches* —— *as did Doctor* Corbet, *Mr.* Nevil; *and all this in behalf of that* Book of Common-Prayer, *the Original whereof is publiſhed in that Proclamation of King* Edward *the Sixth,* p. 9. *which they ſo rigorouſly preſſed, to the caſting out of all that ſcruple it, or any thing in it, to the (almoſt) juſtling out the preaching of the Word, and conceived Prayer, together;* —— *which yet was taken out of Models from* Rome, *and hath ſince the firſt compiling of it, ſuffered alteration, to the worſe; and ſo ſymbolizeth with the Popiſh Maſs, as that the Pope himſelf was willing to have it uſed, if he might but confirm it* —— *for the end of it was on purpoſe to bring the Papiſts to our Churches; but rather it hath brought many of us to them, not any of them to us; the clogging it with Ceremonies, the often and impertinent reiterating of the Lords Prayer, the ill tranſlation of the Pſalms, and of the Scriptures; the many phraſes in the Prayers that are liable to juſt exception. And whereas the Miniſter by the Scripture is the peoples mouth to God, this Book preſcribes Reſponſaries to be ſaid by the people, ſome of which are unſuitable to what the Miniſter pronounceth; ſome of them ſavour of Tautologies,*

*ſome*

*ſome are made to be ſo effectual to the Prayer, as that all which the Miniſter ſaith, is no prayer without them, as in the Letany* —— p. 10. *Again, it is ſo much idolized, as that it is accounted the onely worſhip of God, and is made the upholder of an unpreaching Miniſtry, and is cried up to the height, ſo that ſome are not aſhamed to ſay,* That the wit of Men and Angels cannot mend it, *and that* it is a ſufficient diſcharge of the Miniſters Duty to read this Book.——

*Abbots* Church-forſakers.

*The end of its firſt uſe was, not to tye godly men from exerciſing their gifts in Prayer; but the old Popiſh Prieſts, that by a ſeeming to return to our Religion, did through indulgence retain their places, from returning to the old Maſs, which yet did hinder Miniſters (that had the gift of Prayer in an abundant meaſure, as well as of preaching)* p. 10. *In Biſhop* Wren's *daies, who forbid all uſe of conceived Prayer in the Church.*

*Thus much from that Book, called* Smectymnuus.
*That Book for its worth, and preſent uſe, is newly reprinted,* Anno 1660. *for* Jo. Rothwel.
*Republiſhed by Mr.* Manton, *who prefixed his Epiſtle.*

In the Common-Prayer-Book unmasked, is ſhewed its unlawfulneſs.

I. Page 4. *By its Name* Liturgy, *or* Service, *ſo the Papiſts call their Maſs,* &c. Chap. 1.

II. Page 7. *By its original, taken from the Mass-Book.*

1. *The Common-Prayers, from the Popish Breviary.*

2. *The Administration of the Sacraments, Burial, Visitation of the sick, and Matrimony, from their Ritual.*

3. *The Consecration of the Lords Supper, the Collects, Epistles and Gospels, from the Mass-Book.*

4. *The Ordination of Bishops, Priests and Deacons (which at first was joyned to the Service-Book) from the* Roman *Pontifical.*

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# Common-Prayer-Book NO Divine Service, &c.

Queſt. *WHether is it lawful for Magiſtrates, Miniſters, or any other Perſons, to form, or make a ſtinted Liturgy, or Common-Prayer-Book, and to impoſe the ſame?*

*Anſw.* It is not lawful.

*Reaſ.* 1. Becauſe no Magiſtrate, Miniſter, nor any other perſons under Heaven, can produce any authority for ſo doing; if ſuch power can be produced from God, let *Commands*, or any *Inſtances* or *Examples* thereof bee ſhewn out of the Scriptures: if not, let any preſume upon their uttermoſt peril to introduce the ſame. And whereas ſome ſay it is not forbidden in the Scriptures, that is anſwered more fully afterwards, under the firſt Objection. But,

*Reaſ.* 2. Becauſe it is forbidden, both in the *ſecond Commandement*, and in other Scriptures, which I prove thus: The *Ordinances*, *Traditions*, and *Rudiments* of men in the Worſhip of God, are forbidden in the ſecond Commandement, as Expoſitors generally affirm [ſee Biſhop *Andrews*, *Dod*, *Byfield*, and others on the ſecond Commandement] and in other Scriptures, *Deut.* 4. 2. & 12. 32. *Mat.* 15. 9. *Col.* 2. 20.

But *ſtinted Liturgies*, or *Common-Prayer-Books*, are the *Ordinances*, *Traditions*, and *Rudiments* of men, [and not as the Doctrine and Baptiſm of *John*, from Heaven.] Therefore *Liturgies*, or *Common-Prayer-Books* are forbidden in the ſecond Commandement, and in other Scriptures.

But whereas it is *objected*, that the *Modes* and *Circumstances* of Worſhip are left to the determination of men; ſee the *Anſwer* to the ſecond *Objection*.

*Reaſ.* 3. Becauſe this teaches vain Worſhip, or to Worſhip God in a vain way; it being like the Traditions of the Elders, *Mat.* 15.9,10. *Mark* 7. 7,8.

Obj. *But the Jewiſh Elders rejected the Commandements of God, which we do not.*

*Anſ.* So do all thoſe that do not worſhip God in the ſpirit and truth, according to his Word, *Iſa.* 29. 33. *John* 4. 20, 24.

*Reaſ.* 4. That onely which is needful, in the Worſhip of God, is to be made, and impoſed; but a *Liturgy*, or *Common-Prayer-Book* is not needful in the worſhip of God: therefore a *Liturgy*, or *Common-Prayer-Book* is unlawful to be made or impoſed. The Major, or firſt Propoſition is clearly proved, *Act.* 15.28. the Minor or latter I prove thus,

1. The Scriptures themſelves are a ſufficient *Directory* and *Rubrick* to the Church of God, and to make the man of God perfect, 2 *Tim.* 3.15,16.

2. If it had been needful, then doubtleſs *Moſes* who was faithful in his Houſe, as a Servant, or Chriſt who was more faithful as a Son, would have enjoyned the ſame: but neither of them did ſo. Heb. 3. 5, 6.

3. It is not neceſſary, becauſe the Churches of God did thrive and grow beſt of all, *when* (as in the *Primitive* times) and *where* there was none.

4. Becauſe the Miniſters of Chriſt, and his Goſpel, ought to be ſo gifted, as not to need it, *Rom.* 12. 6,7,8. 1 *Cor.* 12. 6,7,8,9,10. compared with 1 *Cor.* 14. 13, 14, 15. *James* 5. 14.

Object. *But ſome Miniſters may bee without the gift of Prayer.*

*Anſ.* Yes, ſome accounted *Miniſters*; but ſuch are liker *Jeroboam's* Simpletons, the *blemiſhed Prieſts* under the Law, and the *Dumb Doggs* which the Prophet reproves, than Goſpel-Miniſters. 1 King. 12.31. Levit. 21. Iſa. 56.

*Reaſ.*

*Reaſ.* 5. Becauſe none of the godly *Magiſtrates* in the Old Teſtament (though thoſe times did more require them, than the daies of the Goſpel) did form or enjoyn any ſuch *Liturgy*.

If it be objected, and ſaid, *That there were Liturgies in the Jewiſh Church, and in the daies of the Old Teſtament.*

*Anſw.* Though that can hardly be proved, yet admit there were: ſo there were *Idols*, *Altars*, *Groves*, and many ſuch things, which they *idolatrouſly* and *ſuperſtitiouſly* ſet up, without any authority from God.

*Reaſ.* 6. Becauſe the Churches of Chriſt are not edified thereby; and what is not to edification, ought not to be in the Churches, 1 *Cor.* 14. 26. *Epheſ.* 4. 12, 16.

Obj. *But divers have gotten benefit by ſuch Liturgies.*

*Anſ.* So have many by the Writings of divers of the *Papiſts* (yea, *Heathens*) may ſome have gotten good by the *Sins* of others, and by the *Judgements* that befel their ſinful Companions; as *Waldus* was converted by ſeeing his companion fall down dead, by the immediate ſtroke and hand of God: and one was converted by ſeeing a true Chriſtian hanged wrongfully: it doth not therfore follow that *evil may be done, that good may come thereby*, Rom. 3. 8.

*Reaſ.* 7. Becauſe that which is to be a *form*, and *rule*, ought to be a form and rule for all the Churches of Chriſt, *Act.* 15. 28. & 16. 4. 1 *Cor.* 4. 17. & 14. 33. & 16. 1. & 7. 17. But ſuch a *Form* or *Liturgy* cannot poſſibly (at leaſt probably) be formed by meer men, becauſe neither the Magiſtrates, nor Miniſters of all Nations where Churches are, can poſſibly be brought, either ἐπὶ τὸ αὐτό, or ὁμοθύμαδον, either *into one place* to debate, or *into one Judgement* to determine it: an experience of this we had in the two Nations of *England* and *Scotland* (though under the ſame King) yet the Liturgy formed for, and intended to be impoſed upon the *Scots*, was different in divers things from that eſtabliſhed in *England*.

*Reaſ.* 8. Becauſe the ſetting up of ſuch a form, is equal to the ſetting up of mens *Threſholds by Gods Threſhold, and Poſts by his Poſts*, by which they defiled the Name of God; *Ezek.* 43. 8.

*Reaſ.* 9.

*Reas.*9. No man,or men in these daies, can pretend to have such an infallibility of spirit, as either to *compose*,or *enjoyn* a perfect Rule for others; and if it be not perfect, they cannot tye any *Saint*, much less the Churches of Christ thereto: for the *Rule* of faith and obedience ought to be perfect, *Psal.*119.128. *Isa.* 8. 20.

*Reas.*10. Because all Prayers are to be made in the Spirit, as well publick as private, *Ephes.* 6.18. *Jude* 19, 20.

Obj. *But may not men pray in the Spirit, and use a Form too?*

*A.* It is not denied, but that good men may pray by a form,and yet in some sense pray in the Spirit too;but since that it is the proper work of the Spirit,*to help the infirmities of the Saints* as well in *matter*, and *expressions*, as *sighs and groans*,Rom.8.26. what need they use stinted forms? or how can they tye up themselves strictly to those *forms*,without *limiting*,*stinting*, and *quenching the Spirit*?

*Reas.* 11. Because the forming and imposing of such a Book, is to exercise dominion over the Faith of Gods people, contrary to what the Apostles did, 2 *Cor.* 1. 24.

*Reas.*12. Because if it be allowed that Rulers have such a power in one *Country*, or *Nation*,it must be granted (*A pari ratione*)that the Rulers of all Nations and Countries, (at least that profess Christianity) have power to do the same: for their power from God is the same(though their Principles to exercise their power be not)especially since the dissolution of the *Jewish* Government. Thence it will necessarily follow, That where there are *Arrian Rulers* (who deny the *Divinity of Christ*) they may put up a Liturgy suitable to their Judgements, *Popish Rulers* may form and impose a *Liturgy* according to their *Popish Principles*, and so consequently all other *Rulers*, be they *Heathenish*, *Turkish*, *&c.* may do the like.

*Reas.* 13. It will also follow, that as oft as the *Governours*, or chief *Magistrates* of the same *Nation*, or *Nations*, do alter in their Opinions, the *Liturgy* must also be altered: an instance of which we have on Record in the *Brother* and two *Sisters*, King *Edward* the Sixth, Queen

Queen *Mary*, and Queen *Elizabeth*, who ruled by immediate ſucceſſion in the ſame Nation, and yet their three Liturgies did differ, as they are yet to be ſeen.

*Reaſ.* 14. That which doth unavoidably expoſe many Chriſtians to ſin againſt their *Conſciences*, or to ſuffer for not ſo ſinning, is unlawful; but formed, and impoſed *Liturgies*, do unavoidably do either, therefore they are unlawful. The Major none will deny, the Minor is proved thus: In all, or moſt Nations, where ſuch *Liturgies* are (and true Chriſtians too) ſome, if not moſt of them do conſcientiouſly ſcruple either the whole *Liturgy*, or ſome *part* thereof, and cannot with faith (and therefore not without ſin, *Rom.* 14. 23.) conform thereunto; and if they conform not, they ſuffer: multitudes of Inſtances (both of godly *Preachers* and *Profeſſors*) might be given, as in *Q. E. K. J.* and *K. C.* reign, where ſome were hanged (as *Barrow*, *Penry*, and *Greenwood*) and many impriſoned and caſt out of their places, and neceſſitated to fly to ſtrange Countries, becauſe they could not conform to the *Rubrick*, and *Rules* in the publick Liturgies, &c.

*Reaſ.* 15. Becauſe the making and impoſing of ſuch a form doth maintain *National Churches* in the daies of the New Teſtament, which doubtleſs is contrary to the Goſpel, which ſaith, *That in every Nation hee that feareth God, and worketh Righteouſneſs, is accepted of him.* Act. 10. 35. And the Apoſtle ſpeaks of the Churches of *Judea*, *Galatia*, *Macedonia*, *Aſia*, but never of any National Church ſince the partition-wall (between *Jews* and *Gentiles*) was pulled down. 1 Cor. 16. 1. 1 Cor. 16. 19. Revel. 1. 4.

Obj. *But doth not the Lord promiſe he will ſprinkle many Nations?* Iſa. 52. 15.

*Anſ. Paul* expounds that of the *Gentile Beleevers*, who were ſprinkled with the blood and Spirit of Chriſt, as *Abraham* is called the Father of many Nations; that is, of the Beleevers in many or every Nation. Rom. 15. 21. Rom. 4. 17. Gal. 3. 29.

Obj. *But it is ſaid, that a Nation ſhall be born in one day*, which is a Goſpel-Prophecy, *Iſa.* 66. 6. *and in the* 1 *of Rev.* 5. 9. *Yee are a holy Nation.*

*Anſ.* Some (as the *Dutch* Tranſlators) tranſlate the word *Nation* in *Eſay*, *People*, and expound it of thoſe that are converted among the *Gentiles*, and not any whole Nation; others underſtand it of the *Nation of the Jews*, and that this place relates to the laſt and general calling and *converſion* of them; and for that in *Peter*, it cannot be underſtood of any particular *Nation*, for hee writes to people of ſeveral Nations or Provinces (in ſome of which, if not in all, were many Churches, as in *Galatia*, & *Aſia*) and it is evident hee means there the beleevers, or godly, and he calls them *a holy Nation*, with relation to the *Nation of the Jews*, which was formerly a Nation ſeparated by God from all other Nations.

1 Pet. 5. 1. Rom. 11. 26. 1 Pet. 1. 1. 1 Cor. 16. Rev. 1. 4.

*Reaſ.* 16. That which tends to make the *ſeed of the Woman*, and the *ſeed of the Serpent* one, and to yoak beleevers and unbeleevers together in Church-Communion, and Worſhip, is contrary to the Scriptures, *Gen.* 3. 15. 2 *Cor.* 6. 14. and therefore unlawful: But the forming and making of ſuch ſtinted *Liturgies*, or *Common-Prayer-Books* doth ſo, for it is the main end of making them, *viz.* to bring all the people in a Nation to bee of one form and way of worſhip.

*Reaſ.* 17. That which the wickedeſt people do earneſtly deſire, and willingly obſerve, is commonly unlawful, *Jer.* 44. 15, 16. *Act.* 19. 28, 29. but the wickedeſt people do earneſtly deſire and obey ſuch *Liturgies*, and *Common-Prayer-Books*, *Ergo*. The Major is proved, *Exod.* 32. 1, *&c. Hoſ.* 5. 11. and in many other places; the Minor is ſufficiently proved by general and daily experience among us, for we finde moſt of the wicked (who care not for the pure Ordinances of God) as mad for this as the people were formerly upon their Idols.

Jer. 50. 38.

*Reaſ.* 18. Becauſe the beſt *Rulers* and *Reformers* in *Judah*, when they did reform, did no ſuch thing, but rather ſearched the Word of God, and brought back the people to Gods Inſtitution, and did not ſet up any invention of their own. See *Joſh.* 1. 8. with 12. 13. 2 *Chron.* 17. 9. and 34. 15. to the 21. *Nehem.* 8. 1, 3, 8. *Ezra* 6. 18.

*Reaſ.* 19.

*Reas.* 19. To put a *burden* or *yoke* upon the neck of Christs Disciples, which he hath not put, is unlawful, *Act.* 15. But to form and impose any such *Liturgies*, is to put a *yoke* upon the neck of Christs Disciples: for many of them (that are best able to judge thereof) have complained of them, as *Burdens and Yokes.*

*Reas.* 20. Because there can be no blessing expected upon such *Liturgies* and *Forms*, because they are not commanded of God: for the blessings are promised to the observers and keepers of his commandements only, *Exod.* 23. 25. *Deut.* 7. 9. and 28. 2.

*Reas.* 21. Either such Liturgies or Common-Prayers are indifferent, or not indifferent; if indifferent, then they are not to be imposed upon Christians, but they are to be left to their liberty (as Christians were left by the Apostles) but if it is not indifferent, then unless a *Prescript* can be shewed from God (it being in his Service) it is no less than Will-worship, forbidden, *Col.* 2. 23. Act. 15. 29.

*Reas.* 22. To joyn an imperfect thing with a perfect, for to be a Rule, is to debase the perfect, but to form and impose Liturgies, or Common-Prayer-Books, is to do so, *Ergo*, &c. The Major is an Axiom among the learned, as Bishop *Andrews* shews: the Minor is proved thus, The best Liturgies are imperfect (particularly the *English* Liturgy, as will abundantly appear, in answer to the next Question) and the Scripture is perfect, 2 *Tim.* 3. 15, 16, 17. And to use these at the same Time, and for the same End (which is done as a Rule,) is to joyn them together. See Doctor *Andrews* upon the second Commandement.

*Reas.* 23. That which was not among the Churches of Christ, either in the Apostles daies, or for two hundred years after, is unlawful; but a stinted *Liturgy*, or *Common-Prayer-Book* was neither in the Apostles daies, nor for two hundred years after, *Ergo*, &c. The Major cannot be denied; for proof of the Minor, *Tertullian*, † *Justin Martyr*, &c. clearly shew, that in their daies there were no such, neither in *Constantines* time; for he made forms himself *Tertul.* Apol. chap. 39. The Christians, saith he, prayed, *Sine monitore quia de pectore*, without a Prompter, but their own hearts. † *Just. Mart. Apol.* 2. Hee who instructed the people, prayed according to his ability.

ſelf for his ſouldiers to uſe upon Lords Daies, which doubtleſs he would not have done, if there had been a publick *Liturgy*.

*Reaſ.* 24. Becauſe the *Elements* and *Rudiments* of the world (as theſe are) tend to lead men from Chriſt, and into bondage again, which is abſolutely condemned, *Col.* 2. 8. *Gal.* 4. 3.

*Reaſ.* 25. Becauſe if in matters of Religion the word of God onely muſt, and doth prevail with, and binde mens conſciences, then to impoſe any *Traditions* of men (which theſe Liturgies are) is to no purpoſe; but the former is true, *Deut.* 12. 32. *Mat.* 15. 19. And to ſet up a thing to no purpoſe, what wiſe or good men will indeavour?

*Reaſ.* 26. Becauſe the forming and ſetting up ſuch Liturgies, doth derogate from Chriſt, as he is both *Prophet* and *King*, as if he had not left ſufficient means and Laws for his Churches to be guided and ruled by.

Heb. 3. 6. James 4. 12.

*Reaſ.* 27. But God may (doubtleſs) ſay of this, as hee ſaid of another peece of unrequired ſervice; *They have built, &c. which I commanded not, nor ſpake it, neither came it into my minde.*

Jer. 19. 5.

*Reaſ.* 28. That which God doth not require is unlawful; but the forming of ſuch Liturgies, and impoſing of them God doth not require, therefore the making and impoſing of a Liturgy is not lawful: if he doth require, ſhew *when*, *where*, and by *whom*, and the controverſie is ended.

## *The main Arguments for ſtinted Liturgies (or Common-Prayer-Books) ſtated in Objections, and briefly anſwered.*

### Object. 1.

*THat which is not directly, or conſequentially forbidden by God, is lawful; but Liturgies are not forbidden directly or conſequentially; therefore lawful.*

*Anſ.*

*Anſ.* 1. In *Civil* and meer *Indifferent* things, the Major or firſt Propoſition may hold; but in ſpiritual things, and matters relating to the worſhip of God, it will not: for men are not to practice therein upon *Negatives*, but upon *Poſitive* and *plain Commands* or *Examples*. For,

1. Conſider, that under the Old Teſtament all things relating to the Worſhip of God, were to be done according to the *pattern* given by God to *Moſes*, as concerning the *Tabernacle, Candleſtick, Altar*: ſo likewiſe *David* had the Pattern of all that he had (or did) *by the ſpirit, of the Courts of the houſe of the Lord, and of all the chambers round about*: and as he ſaith, *The Lord made me underſtand in writing by his hand upon me, even all the works of this Pattern.* Exod. 25. 9, 40. & 26. 30. & 27. 15. Numb. 8. 4. Heb. 8. 5. 1 Chron. 28. 11, 19.

2. The ſecond and third Temple, have clear and full directions and preſcriptions given by God, for every part of them, and in every particular. 1 King. 6 38. Ezek. 43. 10, 11, 12, 13, &c.

3. The Prophets directed the people in all things to obſerve the Word of God, and the People of God obeyed that Word onely. Exo. 34. 27, 33. Iſa. 8. Ezek. 3. 4. Hag. 1. 3, 4, 13.

4. In the daies of the New-Teſtament, *John* the *Baptiſt*, and our Saviour Chriſt, taught the people to obſerve nothing, but either what was written in the Scriptures, or what they had received from God. John 7. 16. & 17. 6, 7.

5. *Paul* alſo obſerves, and teaches all the Churches to whom he wrote, to obſerve (in their Worſhipping of God) the ſame manner that was preſcribed, and appointed by the Lord himſelf. 1 Cor. 1. 25. 1 Cor. 16. 1.

*Secondly*, If there be ſuch a latitude granted in things relating to the Worſhip of God, that any thing that is not forbidden may be introduced, what can hinder the Papiſts to bring in their five new *Sacraments*, *Organs*, and a hundred ſuch things, nay the *Pope* himſelf? and is it not upon that very ground that they, and the Biſhops uſhered in all their Popiſh *Innovations*, and *Superſtitions*? But the Minor is denied, *Liturgies* are forbidden (conſequentially) I prove thus,

1. That which is not commanded in matters of Gods Worſhip, is forbidden; but ſtinted impoſed Liturgies are not commanded, therefore forbidden; the Ma-

not is fully granted in the Assemblies Catechism, in the second Question, on the second Commandement: But imposed, stinted *Liturgies* cannot be proved by Scriptures, being an *Inovation*, and born out of due time, to have the word of God father or own it.

2. That which is a *Tradition* and *Invention* of men (in the Worship of God) is forbidden in the Scriptures, but this is a *Tradition* and *Invention* of men, in the Worship of God: for who can or dare say, That any of these Liturgies are Oracles from God? If it be said, *That there is no Law against it*, and *therefore it is no sin*; There is Law from the mouth of the Law-giver himself, who said (to the *Jews*) *Why do you transgress the Commandement of God by your Traditions?*

Deut. 5.32,33. Mark 7. 8, 9. Tit. 1. 14.

Mat. 15. 3.

Obj. 2. *The prudential determination of such* Modes *and* Circumstances *as God hath left to Humane determination, is lawful. But a stinted form is such, therefore lawful.*

*Ans.* I grant that God hath left some *Modes* and *Circumstances* to Humane determination; yet consider that these are either,

1. Meerly *Civil* and *Natural*, as matters relating to the outward man, as Civil and politick Laws and Government. Or,

2. If there be any such things left to the determination of men (as to consider of the fittest day or hour to meet, or the convenientest place, &c.) yet this is left to the determination of the *Churches*, and *Societies* of Christians in their several places, and as occasions fall out, and not to *Magistrates* or *Ministers* only.

3. If there were authority left in the hand of the *Magistrate*, or any other sort of men (which cannot be prov'd by Scripture) to appoint such Circumstances, yet how doth it appear that they may enjoyn and impose this under *personal*, or *pecuniary* punishment?

4. Liturgies do determine more than *Modes* and *Circumstances*; for they appoint how all, or most of the parts of Gods Worship (as Prayer, administring the *Sacrament*, &c.) shall be done. But lastly,

5. If

5. If the Word of God doth direct in all the Circumstances of Gods worship, either by *command*, or *example*, then is there no need of such Liturgies. But the Word of God doth direct in those Circumstances, as for place, *Joh.* 4. 23. 1 *Tim.* 2. 8. in Synagogues, in Houses, and on Mountains. For *time*, 2 *Tim.* 4. 2. 1 *Thes.* 5. 17. For *gesture*, &c. *Luk.* 22. 14. *Act.* 20. 36. all which, with other *Circumstances*, may easily be proved.

Obj. 3. *There are many expresse Examples in Scripture for forms of Gods service, therefore they are unquestionably lawfull*, as *Psalms*, *Songs*, *Praises*, *Blessings*, and *Prayers*, as Psal. 92. and 102. Exod. 15. Numb. 6. Mat. 6. particularly the Lords Prayer.

*Ans.* That there were *Psalms*, *Songs*, *Praises*, *Prayers*, and *Blessings*, composed by the *Prophets* and *Servants* of God heretofore upon occasions, is acknowledged. But yet,

1. That those holy men of God spake (and wrote) as they were moved by the Holy Ghost, and had such a spirit of infallibility in such things, which no men since the Apostles daies can pretend to. 2 Pet. 1. 21.

2. What they then wrote (*viz.* their *Prayers*, *Psalms*, and *Songs*, &c.) are now become Scripture, and are written for our learning. Rom. 15. 4. 2 Tim. 3. 16.

3. To argue from an *extraordinary*, to an ordinary practice, is not right, you may as well say, because *Moses* commanded every one to slay his Brother, therefore other ordinary persons may do so; or because *David* divided the Priests into four and twenty Courses, other Kings or Rulers may do the like with Gospel-Ministers; or because *Moses* and *David* wrote Canonical Scripture, therefore other persons may do the like. *Ab extraordinario ad ordinarium non est consequentia.*

4. For the Lords Prayer (so called) though it be not denied, but that it may be used by any godly men (though not in the way it is by most, at the end of their own) yet it will be hard to prove it to be a form. Because, It may bee called the Lords Prayer, as that Sermon hee made on the Mount (with other Sermons) may bee called his, because hee taught it, though it doth not appear that hee himself ever used it.

1. It

1. It was delivered by our Saviour at first as part of his Sermon on the Mount (which seems to be one of his first Sermons) and as a Direction to pray; as hee gives in the same place, and at the same time, direction to fast, and give almes.

Mat. 6.

2. The two Evangelists do differ, in relating the Prayer, in several particulars, and *Luke* hath not the conclusion, or the words, *For thine is the Kingdome, and the power, and the glory for ever. Amen.* If it must be used as a form, which of the two Evangelists must be imitated, seeing they thus differ?

Luk. 11.

3. If it was given as a Form, and enjoyned and imposed, then it was a sin in the *Apostles* and *Primitive* Christians, and others since, not to use it constantly: But it doth not appear that the Apostles did use it at all afterwards, though we read of the Apostles *joynt-prayers*, and of many of *Pauls Prayers*, yet therein is no mention thereof.

Act. 4. 25.
Eph. 1. 17, &c.
Col. 1. 9, &c.

Obj. *But doth not Christ*, Luk. 11. 2. *command his Disciples to say*, Our Father? *&c.*

*Ans.* The meaning seems to be this, that when one of Christs Disciples did desire Christ to teach them to pray, as *John* also taught his Disciples, Christ did send them to the direction which he had given before in his preaching upon the Mount.

Obj. *It is Lawful to pray to God in set words that wee finde in Scripture: but so to pray, is to pray in a form. Therefore a Form is lawful.*

*Ans.* For to use the same words in prayer, out of *earnestness, vehemency*, and *Agony* (and that by the Spirit) as *Christ*, and some of the *Prophets* did, at the same time, is no ground at all for men to form a whole Book of prayer, without any such eminent impulsions of the Spirit.

2. The Repetition of the same words was by the same Persons, and peculiar to them that spake them, and chiefly for that time, and therefore is no ground at all either to form prayers for others, or to impose them upon others.

3. From

3. From thoſe inſtances you may better infer, that no form is to be uſed till a man is in ſuch an *Agony*, or *Energy* of ſpirit, as Chriſt and thoſe men were in; but as I ſaid before, to argue from an Extraordinary to an Ordinary is not good, nor from a *particular* to a *general*. *Ex particulari, non eſt Syllogizari.*

Obj. 5. *If it be lawful for the people to uſe a form as they do when they joyn with the* Paſtor, *then it is lawful for the* Paſtor.

*Anſ.* How can the *extemporary, immediate, unconceived* prayer of the Paſtor be a form to the People, ſince they know nothing of it before? but if that be a form, ſuch a form we will yeeld to, *viz.* an *unwritten, unprinted, unheard of*, and *Non-impoſed* form.

Obj. 6. *Chriſt hath left his approbation of ſuch forms, proved*, Luk. 20. 42. & 24. 4.

*Anſw.* There is nothing to that purpoſe in either of thoſe Scriptures, unleſs you make the citing of Scripture a proof. But put the caſe that Chriſt had left his approbation of Scriptural forms which are Divine, that therefore he gave his approbation of meer humane forms. This is like the Papiſts pleading from written Truths to unwritten Verities. But further, ſuppoſe all that the Objection ſuppoſes, that Chriſt did approve of ſuch *Forms*, yet where do you finde that Chriſt did impoſe ſuch, or give authority to any ſort of men to impoſe ſuch.

Object. 7. *But Chriſt uſed the ſame words thrice in Prayer.*

*Anſw.* See the Anſwer to the fourth Objection.

Obj. 8. *But* Chriſt *did uſe a Hymn.*

*Anſ.* If by a *Hymn*, be underſtood one of the *Pſalms of Scripture*, why might not Chriſt and his Diſciples uſe it, the Pſalms being in Metre, and then in uſe among the *Jews*? but others underſtand by an *Hymn*, an *extempore Song*, as divers Interpreters make that diſtinction between *Hymns*, and *Pſalms*, and *Spiritual Songs*; others underſtand by a *Hymn* no more than praiſing God, as the word is taken; and that may ſerve for an anſwer to

On Col. 3. 16.

As the ſame word is uſed, Heb. 2. 12.

the other Objection, *That the Apostles commanded it.*

Obj. 9. *If it be lawful to use a form in preaching, then in prayer: but the former is true.* Ergo *the latter.*

*Answ.* When it can be proved that it is lawful for any Preacher to write all his Sermon *verbatim*, & then preach (or rather read) it so, without *addition, substraction*, or *alteration*, and afterwards print it, and impose it upon others, then I shall grant it to bee lawful to make such forms, and read them instead of preaching.

Obj. 10. *Because it was the practice of the Churches in Scripture-times, and downwards, to have such Liturgies.*

*Ans.* The Bishops said so, and sought to prove it, as Bishop *Andrews* pursued in his inquiry, so hard after Liturgies, that he thought he had gotten a *Jewish* one, which he sent to *Cambridge* to translate; but it was there soon discovered to be one made long after the *Jews* ceased to be a Church, and so he himself suppreſt it, and had there been any such in our *Saviours*, or his *Apostles* time, doubtless we should have found some mention of it in the Scriptures, where mention is made of their reading, and preaching in the *Synagogues* of the *Jews*, and where we read of giving the Book of the Prophet *Isaiah*, but not Common-Prayer-Book.

See *Smect.*

Luk. 4. 17.

Obj. 11. *But a Liturgy or Common-Prayer-Book is good to help those that cannot pray, as Crutches to help a lame man.*

*Ans.* It is rather a Hindrance than Help: for people would, if it were not for such *Forms*, seek the Spirit of God, which would be given to help them.

2. Either these are to help those that have no grace, or those that have grace; not those that have none: for what good will *Crutches* do to a dead man? as every graceless and natural man is.

Ephes. 2. 1, 5.
2 Tim. 5. 6.

3. If he hath grace, then he wants no *Crutches*, for he is cured, and should do with those *Crutches*, as lame Persons when they are cured in the *Bath*, hang up their *Crutches* on the Cross, and leave them behinde them, to shew they are cured.

4. If the *lame* should use Crutches, yet that is no ground

ground why those that God hath cured of their lameness should bee tied to carry Crutches, or walk on them.

Quest. *But what Reasons or Objections have you against the English Liturgy, or Common-Prayer-Book, in particular?*

*Ans.* In an English Book called *Smectym nus*, published by divers godly and learned Presbyterian Ministers, (as Mr. *Marshal*, Mr. *Calamy*, Mr. *Young*, Mr. *Newcombe*, and Mr. *Sperstow*) about the year one thousand six hundred forty two, and this year one thousand six hundred and sixty reprinted, there are several *Reasons* set down against it, as also against Bishops, some of the former I here insert. As

1. It symboleth (that is, agreeth) so much with the *Popish Mass*, that the Pope himself was willing to have it used, if he might but confirm it. I shall add this out of the Book of *Martyrs*, vol. 2 pag. 667. Printed *Anno* 1631. when there was a rebellion in *Devonshire*, in King *Edward* the sixth his daies he writes to them thus,

'As *for the Service in the* English Tongue, *it hath mani-*
'*fest Reasons for it, and yet perchance it seemeth to you a*
'*New-Service, and indeed is no other but the Old, the*
'*same words in* English *which were in* Latine, &c. And
'then afterwards, *if the Service in the Church were good*
*in* Latine, *it is good in* English.

King *James* also did (as is credibly reported) commonly call it, *An ill said Masse*.

2. It was framed and composed on purpose to bring Papists to Church.

3. Because it is so much Idolized, called *Divine Service*, as I heard one lately say, that brought a Bible to a Book-binders shop to be new bound: when the Book-binder said he could hardly binde it, and that he would sell a new Bible for a little more mony; The owner returned answer, *That that Bible was worth twenty new ones*; and the onely reason was, because the Book of *Common-Prayer* was in it.

In *Shrewsbury* last *May*.

4. Because many distate it.

5. Because it differs much from *Liturgies* in other

*Churches*, and yet they are not enjoyned. I may add,

6. Because it hath tended to maintain a lazy and scandalous Ministry.

7. Because it (together with other Ceremonies) hath been a means to bring many godly Preachers and Professors under great *Persecution* and *Suffering*, some (as *Penry* and *Barrow*, *Greenhood*) to suffer *Death*; some *Banishment*, and many Imprisonment, Indictment, and other troubles, either for speaking, and writing against it, or for not reading and hearing it.

8. Because it hath tended to harden many Papists in their false Religion (by seeing us come so neer to them in our way of Worship, as you finde in the first Reason) and ignorant scandalous people among our selves thinking that they are true Christians by conforming thereto.

9. Because it teacheth things that are *Heathenish*, as to call the Months, *January*, *February*, *&c.* and the daies of the Week, *Sunday*, *Monday*, *&c.* from the old *Saxon* Idols, &c. Jewish, as *Priests*, and as was added in the *Scots* Liturgy, *Altars*, *Sacrifice*, and Popish, as *Christmas*, &c.

10. Because it is a very imperfect form, there being many things wanting that men ought to pray for, as *assurance*, *sending forth Labourers into Gods vine-yard*, and many the like, which cannot be found in it.

11. Because there are so many unwarrantable things and (offensive to good Christians) therein.

Q. *What are these things in the Book of Common-Prayer that are unjustifiable in themselves, and offensive to good Christians?*

*Answ.* 1. *Adding to*, and *diminishing* from the Scriptures in the very beginning of it, in the words, *At what time soever a sinner doth repent him of his sins, &c.* which in the *Rubrick* and *direction* before it, is called one of the Sentences of the Scripture, and they cite *Ezek.* 18. compare these words with the Scripture there, *vers.* 21, 22; and you will finde both *adding and diminishing*, contrary to *Deut.* 4. 2. *Prov.* 30. 6. *Rev.* 22. 18.

2. Leaving some part of Scripture out, as the Book of

of *Canticles*, &c. and not to bee read throughout the whole year, and many, if not moſt part of the other Books of Scripture; ſo that by the *Rubrick* in the Common-Prayer-Book, a great part of the Bible ſhould never be read publickly at all, which is contrary to 2 *Tim.* 3. 16.

3. Groſs *alterations*, and differences are between the Pſalms in the Bible, and thoſe appointed to be read in the Book of Common-Prayer, as in *Pſal.* 14. in the Bible there is but ſeven verſes, but in the Book of Common-Prayer there is eleven; ſo in *Pſal.* 106. & 30 it is in the Bible, *Phineas executed Judgement* (which is according to the Hebrew and Greek Tranſlation, and according to *Numb.* 25. 7, & 8.) but in the Book of *Common-Prayer*, he prayed. So in *Pſal.* 22. 31. in the Bible, and according to the Hebrew, *a ſeed ſhall ſerve him*; but in the Book of *Common-Prayer*, *My ſeed*. So in *Pſal.* 40. 9. in the Bible, and ſo in the Hebrew (and Greek and Latine Tranſlations) it is, *I have preached Righteouſneſs*; but in the Book of Common-Prayer, *thy Righteouſneſs*, adding the word *thy*. So in *Pſal.* 105. 25. In the Tranſlation of the Bible it is *Hee*, i. e. God, *turned their hearts to hate his people*: But in the Common-Prayer-Book, *whoſe hearts turned*.

4. Some Chapters are appointed to be begun in the middle of them (though but ſhort) deſtroying the Connexion between the words going before, and where they begin. As *upon the day called the Nativity of Chriſt*, the third Chapter of *Titus* is appointed to bee read for the ſecond *Leſſon*, beginning at the fourth verſe, which depends upon the third verſe. So *Luke* 2. 10. which is joyned to the ninth verſe.

5. *Appointing many Chapters to be read out of Apocrypha*, as *Wiſdom*, chap. 1, 3, 6, 9, 19, 22. *Eccluſ.* 19. 29, 38, 44. contrary (as the laſt Synod obſerved in their *Catechiſm*) to *Luke* 24. 27, 44. *Rom.* 3. 2. 2 *Pet.* 1. 21. and yet in all the Apocripha, and yet of 172 chapt. (or thereabouts) are appointed to bee read every year.

*Caveat omnis Apocrypha*, ſaith *Jerom*, Take heed of 104 chap. (or thereabouts) are

the preface before the book, it is said, *That there is nothing ordained to be read but the Scriptures*, &c.

Obj. *But why are not those Apocrypha Books to be read?*

*Anſ.* Not onely because the Scriptures are ſufficient of themſelves, 2 *Tim.* 3. 15. but becauſe there are many fooliſh and fabulous things therein, as in *Tob. chap.* 6. 7. & 11. 14. & 12. 15. ſo *Jud.* 9. 2, 10, 13. *Eccleſiaſticus* 1. 15. & 12. 5. & 48. 13. with many the like, compared with the Word of God, will eaſily appear to be falſe.

6. *In many places to call the Writings of the Prophets, and the Acts of the Apoſtles, and Revelations, Epiſtles*, as *Iſa.* 7. 17. & 40. 1. & 50. 5. & 63. 1. *Jerem.* 23. 5. *Joel* 2. *Acts* 1. 1. & 2. 1. & 8. 14. & 11. 17. & 10. 24. & 13. 26. *Apoc.* 7. 2. & 12. 7. & 14. as the *Epiſtle for the day of Chriſts Nativity, the Epiſtle for Innocents day.* Did any of the *Sectaries* in citing a Scripture, call the Prophecy of *Iſaiah* or *Jeremiah*, an Epiſtle, he ſhould be hiſſed at.

7. *Calling the Lords Day*, and other the days of the week by the names of the old *Saxon Idols*, as Sunday from the *Sun*, Monday from the *Moon*, Tueſday from *Tuiſco*, Wedneſday from *Wooden*, &c. contrary to *Exod.* 23. 13. *Hoſ.* 2. 17. and the way uſed in Scripture, *Gen.* 1. 5, 8. 13, 19, 23. *Mat.* 28. 1.

8. *Dedicating dayes to the Angel Michael, and to the Apoſtles and other Saints*, contrary to *Exod.* 32. 15. *Gal.* 4. 10. *Col.* 2. 6, 16, 17. and calling thoſe *Holy-days*, and yet the Sabbath *Sunday*, likewiſe dedicating one day to all Saints, anſwerable to what Heathen *Rome* did to their *Idols*, and what *Antichriſtian Rome* ſtill doth to Saints. But God may ſay, *Who hath required this at your hand?* Iſa. 1. 12.

9. *That the Miniſter is called ſo often Prieſt in it.*

Obj. *But are they not called Gods-Prieſts, and Gods-Clergie*, 1 Pet. 2. 9. & 5. 3?

*Anſ.* Not the *Miniſters* diſtinct from the *People*, but the beleevers are called a *Royal Prieſt-hood*, and Gods *Clergy*, or *Heritage*, ſpeaking in an Old Teſtament-phraſe, by way of alluſion to the *Jewes*, Gods ſelect people:

ple: but it is not in that ſenſe that the *Miniſter* is called a *Prieſt* in this Book, but looking upon him, as one that belongs to a peculiar *Tribe*, and as they did, and uſually do pray for themſelves, as being of the Tribe of *Levi*; which if they be, they are Jews, and by the Law of *England*, if you beleeve ſome Lawyers to be baniſhed.

10. *That the people ſhould pray audibly, or with a loud voice, with the Miniſter*, as in the Confeſſion, and other prayers; which is *confuſion*, and contrary to good *order*, 1 Cor. 14. 40. which they blame in other men. *Turpe eſt Doctori, cum culpa redarguit, ipſum.*

11. *That the Leſſons, Epiſtles and Goſpels ſhould be ſung*, as you finde in the *Rubrick* immediately before *Te Deum laudamus*. No ſuch Command from God, nor ſuch practice in the *Churches* of God.

12. That *Te Deum Laudamus, & Benedicite omnia, are appointed to be read throughout the whole year, after the firſt Leſſon*. Sure if a good Preacher did preach one and the ſame Sermon every Lords day in the year, theſe men would diſtate it. And what is meant by retaining ſtill the Latine *Titles* (and thoſe which are commonly uſed in Popiſh Nations) but that we ſeek *uniformity* with them? But *what concord hath Chriſt with Belial? or what agreement hath the Temple of God with Idols?* 2 Cor. 6. 15, 16.

13. In that called *Te Deum*, there is a difference made between *Angels*, *Cherubims*, and *Seraphims*, making as the *Papiſts* do, divers (to wit, nine) degrees of Angels, *and likewiſe in ſetting days apart for Michael, and all the Angels*. Though it be very probable, that by *Michael* is underſtood Chriſt himſelf, by comparing *Rev.* 12. 9. with *Zech.* 3. 2. and *Judg.* 8. 9. but were there ſuch an *Angel*, who hath appointed a day, or daies to be obſerved to him or them? This is contrary to *Col.* 2. 18. Wee read but of one Arch-Angel in Scripture, which is Chriſt, *Dan.* 10. 12. & 12. 1. and not *Arch-Angels*, as the Com. Prayer-Book ſaith. See Communion.

14. That in their *Canticle*, or *Benedicite omnia*, &c. after *the ſpirits and ſouls of the Righteous are called upon to bleſs the Lord*; *Ananias*, *Azarias*, and *Miſael*, are called upon to bleſs the Lord, As if they were not included in the ſpirits and ſouls of the righteous.

15. *After*

This implies it is used in Latine, as divers other things in the Service-Book are, in the Romish *Church*, which much incourageth them in their way, as learned *Parker*, and others shew.

15. *After the second Lesson*, Benedictus, *in English is to be used.* And yet that is part of a Chapter (or second Lesson) to wit, of *Luke* 1. 68, &c.

16. In the *Creed*, they make that part of one *Article*, That *Christ descended into Hell*, As if Christ had descended into the place of the Damned (as the Papists hold) contrary to *Mat.* 12. 40. *Ephes.* 4. 8.

17. The Priest, and the People (whilst they are at their Service) salute and complement one with an other; *The Lord be with you* (saith the Priest) *And with thy spirit*, say the people.

18. *The Minister standing up in the midst of his Prayers, between one Prayer and another.* The Prayer is not so long, that he should be so soon tyred in kneeling.

19. *The chopping and mincing of Prayer between the Priest and the People* in many places, which are liker *Charmers* than Christians *Prayers.*

20. *In that called Quicunque vult, where the Articles of the Catholick Faith are set down, one is, that Christ descended into Hell* (some other expressions in it are liable to exception) and yet in the last verse thereof it is said, This is the Catholick faith, which *except a man beleeve faithfully, he cannot be saved*; and yet many doubtless that never *heard, understood*, nor could *beleeve* several things therein, may be, and will be saved.

21. *The Letany is to be read upon* Wednesdays *and* Fridays, *and at other times when the* Ordinary *shall command.* And why upon *Wednesdaies* and *Fridays*, unless to comply with the Papists? and why at the *Ordinaries* command? Is not every Minister of Christ as fit to judge when 'tis meet to read it, as well as the *Ordinary?* An ordinary judgement, may discern this to be extraordinary folly.

22. *The Minister propounds the matter of Prayer*, but the people pray, *Good Lord deliver us*; *We beseech thee*

*to hear us good Lord.* It's ſtrange that this liberty is allowed people in publick, and yet denied to others in private: nay, that the women are ſuffered to ſpeak (that is, pray) in the Church, and publickly too, this is contrary to 1 *Tim.* 2. 11, 12.

23. *Many Tautologies* therein, the words, *Good Lord deliver us* uſed eight times; and the words, *We beſeech thee to hear us good Lord*, uſed one and twenty times; and uſing the Lords Prayer five times, or more, in one Morning Service. This is vain Repetition, forbidden in *Mat.* 6. 6. and that which they much condemn in ſuch as pray conceived prayers.

*Qui paratus eſt in alterum dicere, ipſum oportet carere vitio.*

24. From *Fornication*, and all *other deadly Sins.* Herein making a difference (as the Papiſts do) between *Venial* and *Mortal* Sins, though all ſins be deadly, or deſerve death, *Rom.* 5. 12. & 6. 23. yet true it is, that there is an unpardonable ſin, 1 *John* 5. 16.

25. Praying againſt *ſudden death.* This is no where commanded in the Scripture, but rather the contrary. * See *Eccleſ.* 9. 12. *Mar.* 13. 33, &c. *Luk.* 12. 29, 40, 45, 46. And what doth this but confirm ignorant Proteſtants (as well as Papiſts) in thoſe corrupted Principles; That *Repentance is in their own power*, and *that Repentance muſt be a mans laſt Act*, or elſe he cannot be ſaved: by which they exclude all thoſe that dye ſuddenly (eſpecially violently) from Salvation; which is contrary to theſe Scriptures, 1 *Sam.* 4. 18, 19, &c. *Job* 21. 24, 25. *Eccleſ.* 9. 2.

* Some of the Antients prayed for ſudden death, as you find in *Acts & Monuments.*

26. *That they deſire to be delivered by Chriſts Circumciſion, Baptiſm, Faſting*, and *Temptation*; yea *Burial*: ſome alſo take exception at the word *By*, being uſed as in an Oath, eſpecially ſo many times as there it is.

Mat. 5. 34, 35, 36.

27. There's a Prayer, *That God will bring into the way of truth all ſuch as have erred*; whereas ſome are not at all to be prayed for, *Joh.* 17. 9. 1 *Jo.* 5. 16.

28. *They pray for a ſort of people called Curates* (a Name and Office not known in the Bible) diſtinct from *Biſhops*, and *Paſtors.* Note here the *Biſhops* and *Curates* are not looked upon as *Paſtors* (that is, Feeders)

and indeed they are not, for the one is a *Starver*, the other a *Biter* and *Slayer* of the ſheep.

29. *The taking of Gods Name ſo many times* irreverently in their mouthes, in ſaying, *Lord have mercy upon us, Chriſt have mercy upon us*; contrary to *Exod.* 20. 7. *Levit.* 19. 12. which forbid men to take Gods name in vain.

30. *That the Collect for Chriſtmas Day* (as they call it) *is to be read till New-years Day*; and yet the *Collect* is thus: *Almighty God, which haſt given us thy only begotten Son, to take our Nature upon him, and this day to bee born of a pure Virgin.* What? could he be born that day, and every day of the ſix following too? The like upon *Eaſter* and *Aſcenſion-days* (ſo called) is to be read, and ſix daies after. But it is more than all the learned *Clerks* either in *England* or *Italy* can prove, that Chriſt was born either on that day, or in that Month called *December*, but rather in the *Jeventh Month*, called *September*, which might be figured and held forth by the Feaſt of *Tabernacles*, which was upon the fifteenth day of the Month, *Levit.* 23. 34. and the *Jews*, and divers *learned Chriſtians*, held, and ſtill hold, that the firſt day of that Feaſt ſhadowed his birth, as the laſt or eighth day, his Circumciſion: and *John* ſeems to allude to that, in *John* 1. 14.

And yet *Eaſter* is a moveable Feaſt, ſometimes in *March*, and ſometimes in *April*, ſo called.

John 1. 14. ἐσκήνωσεν ἐν ἡμῖν.

31. *At the purification of* Mary, *the Collect runs, That as thine onely Son this day was preſented in the Temple.* Which is as uncertain as the other: for if the three and thirty days according to the Law, that the woman was to continue in the blood of her purifying, did begin when Chriſt was born, then they were ended ſix or ſeven days before that time of Purification; but if thoſe thirty three days begin after the day of Circumciſion, then the day now obſerved is not probably the very day. But ſuppoſe it were that very day, why ſhould that Jewiſh Ceremony be ſtill retained? it is not with an intent to further the converſion of the Jews; for both Popiſh, and Prelatical (for the moſt part) deny that they will at all be converted.

Purification of Mary. Levit. 12. 4.

32. *That*

32. *That the Prieſt is appointed to ſtand at the North-ſide of the Table*; This is done (as many other things) in imitation of the *Ceremonial Law*, Levit. 1. 11.

33. *That the people are appointed to kneel, at the reading of the ten Commandements.* This is contrary to *Neh.* 8. 2, 3, 5. and yet afterwards when the Miniſter is to pray, he is appointed to ſtand up. Unleſs men were addicted and reſolved to walk contrary to God and his Word, they would not be ſuch *Fanaticks*.

Obj. *But the people kneel becauſe of their praying*, Lord have mercy upon us.

*Anſw.* But who hath appointed them to do that? This is to be wiſe above what is written.

34. *Offerings are appointed to be paid to the Curate*, which is to continue ſtill that Ceremonial Law that Chriſt hath abrogated, *Col.* 2. 14. *Heb.* 9. 10.

35. There is added *in the Adminiſtration of the Communion, words of their own, to the words of Chriſts inſtitution.* As, *Preſerve thy body and ſoul unto everlaſting life.* See *Mat.* 26. 26, 27, 28. *Luk.* 22, 19, 20. 1 *Cor.* 11. 24, 25. Publick Communion.

36. *The Prieſt is appointed to kneel at one Prayer, and yet to ſtand at the very next*: and why not kneel or ſtand at both?

37. In the Rubrick before the Communion, it is ſaid, *He ſhall receive the Sacrament, and other Rites.* What are thoſe Rites? would they give more than what is appointed, as the Papiſts do leſs?

38. The people are to receive the Sacrament kneeling, (an unſeemly geſture at Supper.) This is like the *Papiſts*, and not like *Chriſt* and his *Diſciples*, Mat. 26. 21. Mark 14. And what is this but to adore the body of Chriſt *per ſnum ſignum*, as a Biſhop ſaid? which is the next *Door*, if not the ſame *Inlet* to Popery. This brat (Ceremony) was begotten at the ſame time with their Breaden God, which is (as God called the Idol, *Deut.* 32. 17. *Jud.* 5. 8.) a new God.

39. *The Prieſt gives it to every one in particular*, and ſaith, *Take and eat this in remembrance that Chriſt dyed for thee*: This alſo is contrary to the way and words of

Christ, who said to the Disciples in general, and not to every *individual* and *particular* man, *This is my Body which is given for you, and divide it among your selves*, 1 Cor. 11. 24. Luk. 22. 17, 19.

Act. 2. 42. & 20. 1 Cor. 11. 25, 26.

40. *That all the people must partake three times a year at least.* And why not every Lords Day, or every Month, as the Primitive Christians did? and yet in *Cathedral*, or *Collegiate Churches*, where be many *Priests* (too many, I fear) and *Deacons*, they shall receive the Communion with the Minister every *Sunday* at least, and why should that difference be, unless the *Priests* would receive it more for their *Bellies sake*, than their *Souls*? Have not the *common people* need to remember Christ as often as they? or would they make a *Church of Clerks*, distinct from a *Church of Christians*. *Apage*!

It was an usual thing to deny the *Communion* to those that could not pay for it; nay, it was proved against one (at least) of the ejected Ministers of *Wales*, (Mr. *Humphrey*, of *Aberhaves* in *Montgomeryshire*) That he raised a woman off her knees at the Sacrament, because shee had not paid him.

41. *That every one must reckon at Easter with the Parson, Vicar, or Curate*: Where finde you that Christ or his Apostles did ever reckon so? or in what Bible do you finde the word *Parson*, *Vicar*, *Curate*, or either of them? These names are fitter to be joyned in the Apocryphal story with *Toby* and his Dog.

42. *Though they confess, that in the Primitive times* Baptism was administred twice a year (*viz.* at *Easter*, and *Whitsuntide*) yet it is ordered, that the *Pastors* and *Curates* shall often admonish the people, that they defer not the *Baptism* of Infants longer than till the *Sunday*, or other Holy-day next after the childe be born, *&c. Doth not this savour strongly that Baptism is looked upon as necessary to salvation?*

43. This is to be done upon *Sundaies*, or other *Holydaies*; where note, that the *Lords day* is called *Sunday*, and the other days *Holy-days*; and who appointed or conferated those *Holy-days*? Not *Christ*, nor his *Apostles*, nor the *Primitive* or *Apostolical Church*: they erre in observing such days as were introduced by men; yea, all Holy-

See Beza's notes upon Gal. 4. 13

days,

days, or Feasts appointed by God himself (except the Christian Sabbath) are abrogated, *Gal.* 4.10. *Col.* 2.16.

44. In one of the Prayers after the Communion, *Those things which for our unworthiness we dare not ask*; which is contrary to *John* 16.23,24. *Ephes.* 3.12. 1 *John* 1.14. which shew, that the people of God have liberty to ask any thing according to the will of God. But peradventure the Parsons and their Parishioners mean (*by those things*) liberty to game on the Lords Days, be drunk, swear, &c. which things, though they dare not ask leave (yet will take leave without asking) to do.

45. *If necessity require, that children may at all times be baptized at home*; *Christ and the Apostles mention no* such *necessity*, and *Augustine* and *Ambrose* would not have been without Baptism till they came to be about thirty years of age, if in those times they had judged such a necessity of Baptism. And how contrary is this private *Baptism*, to the Baptism of *John*, and of Christ; see *Mat.* 3.5,6. *John* 3.22,23.

46. That the *Red Sea* figured Christ's holy Baptism. It rather signified the miserable state of Sinners by Nature, out of which Christ leads them.

47. *That God did by the Baptism of Christ sanctifie the* River Jordan, *and all other Waters, for the mystical washing away of all sin.* There is no Scripture for this, but on the contrary, 1 *Pet.* 3.21. If so, I wonder the Bishops and their Clergy are not Anabaptists, and baptize in Rivers, since first Rivers are sanctified.

48. To use *God-fathers*, and *God-mothers*, and they answer instead of the childe; and thus the children perform them (that is, Faith and Repentance.) No such thing practised in Christs, or in the Apostles times, as sureties, neither do the children perform any such thing by them, any more than they do perform their promise for the children to bring them to hear Sermons, when they come to age. See *Matth.* 3.6. *Mark* 1.8, 9. *Luke* 7.29. *Joh.* 1.33. *Acts* 2.8. & 18. Publick Baptism.

49. The *Cross in Baptism*, that hath more warrant

from the Pope than from Christ, or his Gospel. And by the English Cross, some of the Papists (as *Martial*) justifie the Popish Cross: But we in *England* do not finde that virtue in the Cross, which they of *Rome* say there is, *viz.* to sanctifie those upon whom it is set, to drive away the Devil, to expel diseases, &c. It is wonder that Christ and his Apostles left us without such a *Panthamaton*, or soveraign salve.

50. The Minister both in his speaking to the People, and in his Prayer saith, *That the Children were regenerated*, (meaning by Baptism) whereas they should bee regenerated before they are baptized, *Acts* 8. 37. & 16. 14, 15, 16, 31, 32, 33. *Mat.* 3. 8, 9. *And I certifie you*, saith the Minister, *that this Childe which being born in Original sin, and in the Wrath of God, by the laver of Regeneration in Baptism, is now received into the number of the Children of God, and Heirs of everlasting life, and doubt not that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdome*: so in the *Catechism*, The Childe answers, *Wherein I was made a member of Christ, a childe of God, and an inheritor of the Kingdom of Heaven*: and again, *Wee are thereby made the children of grace*. What clearer proof can be desired to prove that the Sacrament doth confer grace, than this? See the *Catech.* If every childe be made so in Baptism, then sure every one that is baptized, must be saved, or else they may fall from a state of grace; but neither of these are true, *Act.* 8. 13, 20, 21. 1 *Pet.* 3. 21. *John* 4. 14. and 10. 27, 28.

And is it certain (as you say) that children being baptized, have all things for their salvation?

51. *That the God-fathers and God-mothers give the childe his name*, whereas the Parents should doe it, *Gen.* 39. 33, 34. *Luk.* 1. 60, 63. 1 *Sam.* 1. 20.

52. The childe being asked, *How many Sacraments?* the answer is, *Two, as generally necessary to Salvation*; wherein is implied, that two are necessary, and more than two may be, though two may suffice.

Private Baptism.

53. In private communion it is said, *First let the Lawful Minister call upon God for his grace, and say the Lords Prayer,*

*Prayer, if time will ſuffer.* Mark here how the Miniſter either is in ſuch haſte, or the childe in ſuch danger, that they may not have time to lay the Lords Prayer.

54. *After the confirmation, the Rubrick ſaith, None ſhall be admitted to the Lords Supper, but thoſe that are confirmed:* There is no ſuch prohibition in Scripture; and if it were, what ſhould the greateſt number of people in moſt Pariſhes do, who are not viſited nor confirmed by the Biſhops at all? This is as if a Maſter ſhould forbid his ſervants meat till he comes to cut it; and he comes not perhaps in ſeven years, if at all. Confirmation. *Simile.*

55. The Biſhop ſaith, *Wee have laid our hands*, when he himſelf onely hath done it: mark, how ambitious the Biſhop is of ſpeaking in a Kingly ſtile.

56. In the Catechiſm, the Miniſters exhortation to the childe is called a *Queſtion*, and the Lords Prayer an *Anſwer*.

57. *Matrimony called frequently Holy.* Though it be true, that in oppoſition to Uncleanneſs and Whoredome, it may be called Holy, yet it may be ſuſpected, leſt hereby a compliance with the Papiſts (who make this one of their ſeven Sacraments) is intended.

57. It is ſaid further, *That as many as be coupled together otherwiſe than Gods Word doth allow, are not joyned together by God, neither is the Matrimony lawful:* In what ſenſe the Matrimony is unlawful, or to what end thoſe words are mentioned, is very doubtful. It is true, there may be divers things in Marriage unwarrantable by the Word of God; as for a *Beleever* to marry an *Unbeleever*, or *true Chriſtians* to marry *Idolaters*, or for *Children* to marry without *Parents* conſent, *&c.* But yet *Marriages* are appointed (as Chriſt ſaith) by God; and when once made, there is no ground of divorce, except adultery. 1 Cor. 6. 7. Mat. 19. 9. Cha. 5. 32, &c. Marriages are to bee in the Lord, 1 Cor. 7. 39. that is, after the Will of the Lord, Eph. 6. 1. 1 Cor. 6. 17. Mat. 19. 9. & 5. 32.

58. *Tying Marriage to the Miniſter, and ſo making it holy:* which in it ſelf is but *Civil* and *Natural*, and did belong rather to the *Civil Magiſtrate*, than to the *Miniſter* to perform; *Ruth* 4. 11, 12. 13.

59. *The uſing of the Ring in Marriage*; which in it ſelf may

may be *indifferent*; yet making it essential to Marriage it ceaseth to be *indifferent*.

60. *The man in Marriage promiseth to the woman, that with his body he will worship her*: Though there be civil worship, yet it is due from an *Inferiour* to a *Superiour*, and not from a *Superiour* to an *Inferiour* or *Equal*, as the woman is.

Luk. 14. 10.

Matrimony.

61. *There is one Prayer to bee omitted by the Minister where the woman is past childe-bearing*. Sure they are very skilful *Parsons*, *Vicars*, and *Curates*, that can judge what women are past *childe-bearing*: but no great matter, for they bear neither *less* nor *more*, for their praying or not praying for them.

62. *The new married persons the same day of their marriage must receive the Communion*: They that will understand Rule or Reason for this practice, must go to *Rome* at least. And how shall those married persons have the Sacrament, that the Curate marries under a Hedge, or in a Wood, or in a blinde Ale-house, as 'tis too common in some Countries?

63. It is that the *Marriage-Ring* is a token and pledge of the Covenant made in *Marriage*; and that Marriage doth signifie the mystical union between Christ and his Church; for the first, it is needless, and for the other it is utterly false, if it be understood of all Marriages. It is true, the union between *Adam* and *Eve* did signifie the mystical union between Christ and his Church.

Visit. of the sick

64. *In the Visitation of the sick, the Minister saith, That Christ hath left power to his Church to absolve all sinners which truly repent and beleeve*; 1. Sure if hee hath given power to his Church, yet hee hath not given power to any *Parson*, no nor *Pope*, to say what he doth adventure there to say, *I absolve thee from all thy sins*.

2. *The power that Christ hath left in his Church to absolve*, is to be exercised in *restoring* and *receiving* the Members that were before cast out for sin, upon their repentance, 2 *Cor.* 2. 6, 7, 8, 9. *Gal.* 6. 1. *Matth.* 18. 18. 1 *Cor.* 5. 5.

65. *To*

65. *To give the Communion when a man is sick at home, and in the time of Plague, and upon special request of the diseased person. The Minister onely may communicate with him.* Such a Communion is not warranted by the word of God; and to administer it thus, cannot but be Popish, both in the end and manner. By this also the Minister is ty'd to go to the Houses where the Plague is, and to communicate alone with him. This is contrary to the Scripture, 1 *Cor.* 10. & 11. and the Nature of a Communion, yea, to the Rule given in the end of publick Communion. Private Communion.

66. *Appointing singing at Burials.* Which is contrary to the Rule prescribed by the Apostle, *James* 5. 13. At Burials.

67. *To say of every one buried, This our dear brother here departed:* They have a large Faith that can beleeve that all they bury are such: I would advise such to bury none of the *Sectaries*, or *Fanaticks*, lest at their burial they confess what in their life-time they did deny, (*viz.*) to *account them Brethren.*

68. Reading and praying over the dead, without any command or example in Scripture.

69. *Churching of women*, applying *Psal.* 121. to the *Woman*, which is meant of the *Church* of God. Churching of women.

70. *The woman must offer an accustomed offering.* Is not this to bring them back to the Law of *Moses*? Lev. 12. And are not these such as lead silly women away? according to that Scripture, 2 *Tim.* 3. 6. For they (*viz.* the Parsons, Vicars, and Curates) creep into houses, yea, into womens chambers often to Church them, as they call it. Is not this a private Conventicle?

71. *That in the Primitive Church there was a godly Discipline, that at the beginning of Lent such Persons as were notorious sinners were put to open Penance*, &c. Are not these words as Honey and Wine to the Papists, to grant them at once *Lent* and *Penance*, and their Church to be the Primitive Church? *Sed ab Origine non fuit ita.* *Commination.* Those Judgements denounced in Deut. 27. was not part of the publick worship to bee performed by the Priests, but onely done upon Mount *Ebal* by six of the Tribes onely: and therefore no example for Gospel-daies.

72. *That Discipline is much to be wished.* Is not to wish *Penance*, to wish *Popery*? for the Papists in the places where we read repent, they translate *do penance*; so after denouncing the Judgement, they say, *Let us seek to bring forth fruits worthy of penance*; which is otherwise, and more truly rendred in *Mat.* 3. 8. *Repent, or change your mind*, as the word *Metanoeite* signifies.

The word *Penance* is in several other places.

73. *In the Prayer appointed to be said at the point of death*, (mark, not prayed) the Common-Prayer-Book teaches the poor people that are ignorant to pray in Latine, *In manus tuas commendo spiritum meum*, and again, *Domine Jesu accipe spiritum meum*; this is not to pray with understanding, as the Apostle speaks: but to assure the Papists, that the person deceased died with their faith in his heart, as well as their language in his mouth?

1 Cor. 14.

Many other things might be objected against, as the misapplying of divers Scriptures, as *Mat.* 4. is applied to the *Lenten fasts*, and *Rev.* 14. 1, 5. concerning (the 44000 that are sealed) is applied to the children that *Herod* caused to be slain, &c. so there are *Untruths* in it, as in the *Calender*. That nothing is ordained to be read but the very pure Word of God, and that all the *Ceremonies* pertain to edification, &c. Likewise somewhat that is good in the Book stablished by King *Edward* the sixth is left out, *viz. From the tyranny of the Bishop of* Rome, *and all his detestable Enormities good Lord deliver us.* It is also worthy observation, that above twenty years ago, some godly Preachers (that did refuse to read, and that did also preach against the present Book of Common-Prayer, both in *London*, and in divers Counties) were acquitted from their Inditements: because the Act that enjoyns the Book of Common-Prayer (under pænalty) commands that very Book, and no other, stablished by *Edward* the sixth, with one sentence added in the Administration of the Sacrament, and a sentence altered in the Letany; but this is not altered, but quite raz'd out. And by that very act whoever reads this present Book of Common-Prayer, should for the first fault, forfeit half his yearly *Ecclesiast-*

*cal*

*cal* Revenue, which if all the *Readers* of Common-Prayer were forced to do, their zeal for that *Idol* would ſoon cool.

*Arguments to prove, that* Lord-Biſhops, *or* Dioceſan-Biſhops, *&c. and their* Authority, *are contrary to the Word of God, and ſo conſequently unlawful. And the chiefeſt Objections for* Dioceſan-Biſhops, *anſwered.*

*Alſo a* Diſcovery *of the great* Diſparity *between Scriptural, Apoſtolical, Congregational (particularly* Timothy *and* Titus) Biſhops, *and* Dioceſan-Biſhops.

THat which is abſolutely forbidden by Chriſt and his Apoſtle (*viz. Peter*) is unlawful: Argum. 1.

But for any Miniſters (*extraordinary* or *ordinary*) to exerciſe Lorſhip, or be Lords over one another, or the Heritage (or Church) of God is abſolutely forbidden both by Chriſt and his Apoſtle. (*viz. Peter.*)

Therefore for any to be *ſuch*, or to exerciſe ſuch power, is utterly unlawful.

The *Major*, or firſt *Propoſition*, none can deny, But that which *Chriſt* and his *Apoſtle* do forbid, is utterly unlawful.

The *Minor* is clearly and ſtrongly proved out of *Mat.* 20.25. *Luk.*22.25. 1 *Pet.*5.1,3. The words in *Matthew* are, *But Jeſus called them unto him, and ſaid, Ye know that the Princes of the Gentiles exerciſe Dominion* (or as it is in the Greek there, and in *Luke*, *exerciſe Lordſhip*) *over them. But it ſhall not be ſo among you*: or, as *Luke* ſaith, *But ye ſhall not be ſo.* Obſerve here, *to whom*, *of whom*, and *upon what* occaſion Chriſt ſpoke theſe words. He ſpake theſe words to the ten *Apoſtles* or *Diſciples*, v. 24. concerning *James* and *John*; and the occaſion was the indignation of the other ten againſt their two Brethren. Where note, 1. That they were all *Chriſtians*, *Brethren*, (*Judas* excepted) *Preachers* and *Apoſtles*. 2. That thoſe that were offended were *ten* to *two*. 3. The ten had ſome ſeeming ground to exerciſe *Authority* over the two; for the two began to ſeek pre-eminence over them firſt, (yea, of *Peter* and *Andrew* that were called before them to be Apoſtles) in deſiring that they might

κατακυριεύσιν.

κυριεύσιν.

A good Caution for *Peters* Succeſſor. Mark 10. 35.

might sit the one *on Christs right hand*, and the other *on his left in his Kingdome*: and yet mark how Christ allays that *evil, proud*, and *Prelatical* Spirit that was beginning to rise in them; he beats it down with both hands, urging three strong *Arguments* to dissuade them from this Lordlinesse. *First*, (saith he) *The Princes of the Gentiles do exercise dominion over them* (not that Christ doth allow Princes and great men to exercise power over his Ministers and people to persecute them) and 'tis as if Christ had said, *Princes* and not *Preachers* should exercise *Lordship*; and the great ones among the Gentiles, to wit, *sinners*, and not the good ones among the Saints, *claim and exercise* this Lordly-power: and they and you will have enough, and too much *indignation* and *persecution* from these; and therefore be not of a high and Lordly spirit over one another. Secondly (saith he) *Whosoever would be greatest and chiefest among them, should be their Ministers and Servants*, v. 26, 27. Thirdly, He gives them his own example of humility towards them; *Even as the Son of man came not to be ministered unto but to minister.* Likewise that place before cited in *Peter* (better known than observed by the Clergy) is most pat, and like *Davids* stone, knocking this *Goliah Episcopacy* in the fore-head; *Neither*, saith he, *being Lords over Gods Heritage*, or not as though ye were *Lords* of the Heritages. Thus much for the first Argument.

A seasonable Consideration. The best way to make Preachers good, is to keep them low, and from medling with Lordly power.

μηδ' ὡς κατακυριεύοντες τῶν κληρῶν.

Argum. 2.

That which is directly contrary to what the Spirit of God hath appointed, must needs be unlawful:

But for one Bishop to be over divers (or many particular Churches) is directly contrary to what the Spirit of God hath appointed.

*Ergo*, for one *Bishop* to bee over divers particular Churches, is unlawful. The Major is *larior sole*, clearer than the Sun, and needs no proof.

προσέχετε ὑμῖν ἐαυτοῖς καὶ παντὶ τῷ ποιμνίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους.

The Minor I prove thus: The Holy Ghost hath appointed several Bishops in one particular Church. The words are plain, in *Act.* 20. 28. *Take heed therefore to your selves, and to the whole flock, over the which the Holy Ghost hath made you over-seers.* Or more near the Greek, *Take heed therefore to your selves, and feed the whole flock, in which the*

*the Holy Ghost hath put you Bishops.* In that particular Church of *Ephesus* there were several *Bishops*, or as they are called in the 17 verf. *Elders* (which are the same for *Peter*, though an Apostle, calls himself an *Elder*) so in the Church of *Philippi*, there were several *Bishops*, as well as *Deacons*, *Phil.* 1.1. Then to appoint or set up one *Bishop* over divers Congregations, as over three or four hundred, nay some over a hundred Parishes, is to do contrary to what the Spirit of the Lord hath done. Therefore 'tis unlawful. 1 Pet. 5. 1.

That order which is contrary to the order which the Apostles set up in the Churches of the Gentiles, is unlawful: Argum. 3.

But the order of *Lordly* or *Diocesan Bishops* is contrary to that order which the Apostles set up in the Churches of the Gentiles. Therefore unlawful.

The *Proposition* will not be denied, for what the Apostles received from Christ, they set up in the Churches, 1 *Cor.* 11. 23. & 14.33, 7. *Act.* 15.29. & 16. 4.

The Assumption I prove thus: The order that the Apostles set up in the Churches of the Gentiles, was *Bishops* or *Elders* (which were of equal *power* and *authority*, as is shewed before, and will more fully be afterward) in every Church, *Act.* 14.23. *Tit.* 1. 5, 7. But Diocesan order is to set up one Bishop over many Churches; which order is contrary to the order set up by the Apostles, and so consequentially unlawful. They that walk contrary to the Rules of the Apostles, walk contrary to the Lord himself, 1 *Cor.* 11. 1. *Ephes.* 5.1.2 *Thes.* 3.9. and they that walk contrary to the Lord, the Lord will walk contrary to them, *Lev.* 26.21, 41.

That Office and Authority which makes a man utterly uncapable of performing the duties belonging properly to his *Function*, is unlawful: Argum. 4.

But *Lordly* or *Diocesan* power makes a man utterly uncapable of performing the duties belonging to his *Function*.

Therefore *Lordly* or *Diocesan Power* is unlawful.

The Major none but such as are willing to shun performing their Duties, will deny.

The Minor is proved by considering what the Duties are which belong to the *Function of Bishops*; to wit, to *know their flocks*, *watch over them*, *feed*, and *comfort* them; to *resolve*

their doubts, visit them, and administer the Lords Supper often unto them, &c. Prov. 27. 23. 1 Thes. 5. 12, 13. Heb. 13. 7, 17. Act. 20. 28. 2 Cor. 1. 4. James 5. 14. 1 Cor. 11. 23, 26. and how any *Diocesan-Bishops* (whose power extends in some Dioceses over several Counties) can possibly do this, let any judge.

Argum. 5. That which doth necessarily introduce the Popes power over the Churches of Christ, is unlawful:

But the office of Lord-Bishops, or Diocesan-Bishops doth necessarily introduce the Popes power over the Churches of Christ.

Therefore the office of Lord-Bishops and Diocesan-Bishops is unlawful.

None but Papists will oppose the first.

The second I prove thus: They that have their *Ordination* from the Pope (and so consequently their *Ministry*, for *Ordinatio apud Episcopos, est causa sine qua non*, &c. for a man, though never so well qualified, is not accounted by them a Minister without it) do introduce the Popes power over the Churches of Christ: But *Diocesan* or *Lord-Bishops* have their Ordination from the Pope. *Ergo*. I prove they have their *Ordination* from the Pope: They that have their Ordination from the *Archbishop*, have their *Ordination* from the Pope, as holy *Cranmer* confessed they had (and as one lately made Bishop, acknowledged before many witnesses, in a conference with mee in *Carmarthen*, for which some of his own friends blamed him.) For if the *Archbishop* hath not his Ordination from the Pope, then he hath none at all, and so is no Minister at all; and so hath no power to *ordain* other *Bishops*, nor they any other Ministers; for, *Nemo dat quod in se non habet*. So that it is easie to derive the Pedigree of our Diocesan-Bishops. And the learned Papists who are well versed in this Genealogy, know their descent perfectly, that the *Bishops* and themselves have but one *Grand-father*, whoever their *Grand-mother* or *Mother* is.

Mr. *Nichols*, formerly Minister in *Carmarthen* in *South-wales* now (as they say) Bishop of *Glocester*.

Obj. But if it be objected, *That one Bishop hath power to ordain another, and so they need not have dependance upon the Pope for their Ordination.*

*Ans.* I answer, If one Bishop ordain another, either hee ordains

ordains him as another *ordinary Minister* (or Priest, as they say) or as a Bishop: If as another ordinary Minister, then a Bishop is not of another or higher Order than the ordinary Minister is of; but they are *Equal* in degree, and then *par in parem non habet imperium*. And this will not satisfie the Bishops.

If he ordained him first as a *Minister*, and afterwards as a Bishop, he hath had two Ordinations, for which there is no Rule in Scripture.

Obj. *But the Archbishop doth but consecrate and confirm the Bishop.*

*Ans.* Suppose that were a distinct thing from *Ordination* (which cannot be proved from the Word of God) yet who shall consecrate the Archbishop? either it must be his *Inferiour*, *Equal*, or *Superiour*: surely it will not be admitted that his *Inferiour* should do it, for by that *Rule* and *Reason*, ordinary Ministers (which they call Priests, and account to be of a lower rank than Bishops) may ordain Bishops. An *Equal* cannot do it, because that the *Archbishop* of *Canterbury* hath no *Fellow* (unless the Archbishop of *York*) then of necessity there must be application to a *Superiour*, and there is no such (that assumes any Authority to administer Ecclesiastical Ordinances) except the Pope himself. So that by close pursuit, you may finde where these *Foxes* are, or will be kennell'd. Let us therefore with the Church pray, *Take us* (or as it is in the Hebrew, *gnalu* for us) *the little Foxes that spoil the Vines, for our Vines have tender Grapes*, Cant. 2.15.

That Order and Office which hath many unscriptural Inferiour Officers depending thereon, and are as branches thereof, is unlawful. *Argum. 6.*

But the Order and Office of Diocesan and Lord-Bishops hath many unscriptural Officers depending thereon, and are branches thereof. Therefore it is unlawful.

The former is proved, 2 *Chron.* 13. 9. *Exod.* 33. 3. *Act.* 23.3. when *Paul* said to *Ananias* the High Priest, *Thou whited wall, &c.* doubtless he looked upon him to be irregular in the Office (as the corruption was grown among the Jews to have a Sagan; answerable thereto, sure are

Suffra-

Suffragans) and when he said, *I wist not that he was the High Priest*, he spake it Ironically, and 'tis as if he had said, *I knew him not to be an High Priest, but I looked upon him as one that doth usurp the place.* Surely *Paul* knew the *High Priest*, and his power well enough; but he spake to him as *Diogenes* said to *Alexander* the Great, *I do not know* Alexander *the King, but I know* Alexander *the Tyrant.*

The Minor or latter, that the Diocesan and Lord-Bishops have many unscriptural inferiour Officers, as *Deans, Deans and Chapters, Archdeacons, Commissaries, Chancellors, Canons, Residents, Prebendaries, Petticanons, &c.* such a rabble-rout, that some (who have searched the Nest) affirm, that there are from the bottom to the top, from the *Van* to the *Rear*, thirty eight distinct Officers, that is, thirty above what Christ hath put in his Church. So having done with these *Syllogistical Arguments*, I will now lay down a few more plain *Reasons* against *Diocesan Lord-Bishops*, and their Power.

Argum. 7. Because there is no difference made in the Scripture between *Bishops* and other *Gospel-Ministers*, called *Elders*. See *Act.* 20. 17. and 28. *Mat.* 6. 37. *Col.* 1. 23. *Phil.* 1. 1. *Tit.* 1. 5, 6, 7. Note, that where the Church-Officers are mentioned in Scripture, the *Bishops* are never named as a distinct Order from the *Elders*, but onely from the Deacons, *Rom.* 12. 6, 7, 8. *Ephes.* 4. 11, 12.

Obj. *Yea there is mention made of Helps and Governments*, 1 Cor. 12. 28.

*Ans.* Though he speaks of *Helps* and *Governments*, yet it is in the *fifth* or *sixth* place after *Apostles, Prophets, Teachers*, &c. and not in the first nor second *rank*. So that if any can spy out *Episcopacy* here, I am sure they can neither in this place, nor elsewhere in Scripture finde *Lord-Bishop*, neither in *name* nor *power*, nor in that *Rank* and *Order* they place themselves no though you thus reckon. First the Pope; secondly, the Cardinal; thirdly, the Archbishop; fourthly, the Diocesan-Bishop; there you finde them in their proper place, but not in the Scripture.

2. It is said, *Aquila* and *Urbane*, (nay, *Priscilla* a woman) were *Helpers* (of *Paul*) in Christ Jesus, *Rom.* 16. 3, 9. and yet they

they were no *Biſhops*. It were to be wiſhed that the Biſhops were as good *Helpers* as they were, and as like *Timothy* (whom they would have to bee a *Biſhop*) bee ready to carry a poor painful perſecuted Preachers *Cloak*, *Books*, &c. as he did *Pauls*. And thus they would obey the commands of Chriſt, who ſaid, *Whoſoever will be great among you, let him be your Miniſter*; and, *Whoſoever will be chief among you, let him be your ſervant*, Mat. 20. 26, 27. I ſuppoſe all know who would be *greateſt* and *chiefeſt* among the Miniſters: but do any know which of them will be content to learn this Leſſon of Chriſt? for ſuch a Biſhop would we give our voices: nay, I am contented that the *Biſhops ſhould have the chiefeſt care of ſo many as they have converted, or fed. This granted, it is ſuppoſed their power will not be too great.*

Becauſe they are created by men, (*viz.* by the *Kings* or *Princes*, in whoſe Dominions they are) and I may ſay to them, as the Boy ſaid to the Doctor, *That God made his Fathers Ox a Bull, but his Father made him an Ox: God made them men, but the King made them Biſhops.* See *Cook, De Jure Regis Eccleſiaſtico.* Argum. 8.

Becauſe they depend upon man, which the true Miniſters of Chriſt never did. *Epiſcopacy is a Noune Adjective*, that cannot ſtand by it ſelf, but it muſt be ſupported by the hand of the *chief Magiſtrate*: And they ſhelter themſelves under that Maxime of theirs, *No Biſhop, no King.* And the Biſhops ſay, *No Ceremonie, no Biſhop*, whether this be not to lay a weak foundation to Regal Authority, let any judge. The Proverb would be truer, *No King, no Biſhop*; for the King may very well ſubſiſt without them, but they like *Colewerts* cloſe to the *Vine*, draw the fatneſs of the earth from it to themſelves: Or like the *Ivy* to the *Oak*, ſheltring it ſelf under its arms and boughs, but in the mean time, keeping much of the vertue of the Sun from the Tree. Argum. 9. *Simile.* *Simile.*

A tenth Reaſon to prove *Dioceſan Biſhops* to be unlawful, is, becauſe they do imitate the Prieſts of the Law ſo much in reſpect of their different degrees, order, &c. as *Archbiſhops* anſwering the *High Prieſts*, the *Presbyters*, the other *Prieſts*, and the *Deacons* the *Levites*, and the *Choriſter* and *Cantors* the Jewiſh *Singers*; ſo their *Organs* and other Argum. 10.

*Instrument*. They have also their *Pauls* answerable to the *Temple*; their *Garments*, *Girdle*, *Mytre*, &c. like those which
Exod. 28. 4, 5, 6. the Priests did use; also their *Tables*, *Altars*, *Sacrifices*, *Oblations*, *Purifications* of Women: and their *Holy-days*, *Feasts*, with many such things, answering to the Jew-
Heb. 9. 7, 8, 9. ish Feasts: but this is to set up the Legal Priest-hood again, that was *weak*, and those things which were but *shadows*, and continued onely till the time of Reformation;
Gal. 3. 4. And is not this to do altogether as bad as the *Jewish Teachers* did, who indeavoured to bring back the *Disciples*, who had begun in the Spirit, to end in the flesh?

Obj. *But how can they be Jewish, and yet Popish?*

*Ans.* Very well; for the *Pope* and *Papists* are in a manner Imitators of the Jews; onely they borrow some *Heathenish Customes*, and create some of their *own* for outward advantage. And doubtless it was the *aim* and *indeavour* of some of the late *Bishops*, as might easily be seen by their Writings and works, that they intended to unite *England* to *Rome*: and what some of the present ones may do (being *Birds* of the same feather) when their wings grow longer; Time (which is the discoverer of things) will shew.

Argum. 13. Because *Lordly* and *Diocesan* power is more than the *Apostles of Christ* did exercise either *joyntly* or *apart*. For they imposed no *Canons* or *Decrees* (except the pure Scriptures, the true Rule and Standard) upon any of the Churches (no, though a whole Synod of them were gathered together to make such) but delivered, and left them to the Churches with this *Recommendation*, *If you keep your selves, ye shall do well*, Act. 15. 29. Likewise *Paul* an *Apostle*, and *Timothy* a *Bishop* (if you will have him so) would not exercise *Dominion* over the Faith of the Chri-
κυριεύομεν, Lordship. stians, 2 *Cor.* 1. 1. compared with 24.

Lastly, It will evidently appear that the *Lordly Diocesan-Bishops*, and their power are *unwarrantable* and *unscriptural*, if we compare them with the *Bishops* mentioned in Scripture; and particularly with *Timothy* and *Titus*, who are urged by them for Authority and Example.

*Timothy*

1. Begotten again, and converted by the Gospel, 1 *Tim.* 1.1. *Titus* 1. 4.

2. True Disciples and Servants of Jesus Christ, *Act.* 16. *Phil.* 1. 1.

3. Men of good report, *Act.* 16.2. 2 *Cor.*8. 6.

4. Inwardly and really affected to the people of God, 2 *Cor.*7.15. *Titus* 1. 8. as Brethren, *Col.* 1. 1.

5. Well acquainted with the Scriptures, and the Word of God, and having a gift to prophecy, 2 *Tim.* 3. 15. and 1 *Tim.* 4. 14.

6. Doubtless chosen by the suffrages or voices of Church-members, as the manner was in chusing Officers, *Act.*6. 3. and 14. 22.

7. Ordained solemnly by fasting and prayer, either by the *Apostles*, *Presbyters*, or *Elders* of the same Church or Churches they were of, *Act.* 6. 6. and 13. 3. 1 *Tim.* 4. 14.

8. Itinerant Preachers, going from Country to Country to preach the Gospel, *Act.*17. 14. 1 *Thes.* 1. 3.

9. Diligent Labourers in the Work of Christ and his Gospel, called, *Pauls work-fellows*, Rom. 6. 21. 1 Cor. 16. 10.

10. Naturally careful of the things of Christ, and of the welfare of Christians, *Phil.* 1.19. 2 *Cor.* 8. 16.

11. Attendants and Ministers to the Apostles, *Act.* 18. 5. and 19. 22. *Gal.*2. 1. 2 *Tim.* 4. 10. but not their *Chaplains.*

12. Messengers of the Churches of Christ, going from one Church to another, and carrying contribution to the poor Saints, 2 *Cor.* 8. 23. and 2 *Cor.* 8. 6.

13. Much refreshed *in* and *among* the Saints and Churches of Christ, 2 *Cor.* 7. 14.

14. *Persecuted*, *imprisoned*, and in bondage, for professing, preaching, and practising the Doctrine of the Gospel of Christ, *Heb.* 13. 17 *Col.* 4. 10.

15. Such as did ordain Bishops or Elders in the Churches of Christ according to the appointment of the Apostles, *Tit.* 1. 5.

16. Doubtless *blameless*, *vigilant*, *sober*, of good behaviour, *&c.* 1 *Tim.*3.23. *Tit.*1.2.1 *Tim.* 3.2. *Timo-*

*Timothy* and *Titus* were

1. Were not chosen to their Office by Dean and Chapter.

2. Were not created by any earthly Kings or Princes.

3. Were not consecrated and confirmed by any Arch-bishop or Pope.

4. Did not call themselves, neither were they called Lords. Though these men call themselves so, as Dr. *Godwyn*, *&c.* whereas Christ forbids his Apostles to be called Masters, *Mat.* 23. 8, 10. See *James* 3. 1.

5. Did not swear Canonical Obedience to any Archbishop.

6. Did not require any that they did ordain, to swear Canonical obedience to them.

7. Did not ask the Ministers they ordained at their *Ordination*, Will you reverently obey the Ordinary and other chief Ministers unto whom the *Government* and *Charge* is committed over you? &c.

8. When they did ordain other Ministers, they did not say to them, *Recipe Sanctum Spiritum*, *Receive the Holy Ghost*, and, *Take thou Authority to preach the Word of God.*

9. Tendred no Book of *Articles*, *Canons*, or *Common-Prayer-Books* to these they ordained, nor required any to swear to such things.

10. Did not lay hands upon any to ordain them before they were elected; much less ordain, or license any to be meer Readers.

11. Did not intermeddle with Civil and Secular Affairs: they were neither honourable in *Parliaments*, nor *Councils*: nor *Worshipful Justices* in the Countries.

12. Had no *Stately Palaces*, *Bishops Lands*, or thousands to maintain them yearly.

13. Had no *High-Commission-Courts*, Court of Audience, Prerogative-Court, Court of Faculties, &c. nor power to convene people at their pleasures before them.

14. Had no such Officers under them as *Deans*, *Archdeacons*, *Prebends*, *Chancellours*, *Commissaries*, *Advocates*,

*Timothy* and *Titus* (as appears in Scripture)

*vocates, Proctors, Pursevants, Apparitors*, &c.

15. Used no such *Oaths*, as the *Oath ex Officio* (to examine a man against himself) or the *Et cetera Oath*, to swear to what should be added and put in afterwards by them.

16. Did not impose *penance, fines, imprisonment, &c.* upon people at their pleasure.

17. Did not wear *Scarlet Gowns, Mytres, Lawn-sleeves, &c.*

18. Did not sell Livings for money, nor give them as *Dowries* or *Portions* with their *Daughters* or *Kinswomen* to Ministers.

19. Did not silence any of the Ministers of the Gospel under the notion of *Puritans* and *Factious persons*, but if they silenced any, it was by Scriptures, and sound Arguments, as *Titus* was commanded, *Tit.* 1.

20. They did not present Ministers (as the Bishops used to do) for preaching without license, or in a Coat, or Cloak, or godly people for going out of their own Parishes to hear Sermons; or for meeting in private to read the Scriptures, repeat Sermons, pray, &c. or for not standing at the Creed, not bowing at the Name of Jesus, for wearing ones hat at Sermon-time, for not observing Popish-Holy-days, &c.

21. Did not cause any of the Beleevers to be *fined, imprisoned, stigmatized*, and to have their ears cut off, &c. or *banished* under the notion of *Sectaries*, or *Schismatical persons*.

22. Did not require the sole power of *Ordination* and Jurisdiction, like *Demetrius*.

23. Did not neglect to preach the Gospel, or think it enough to appoint others under, or for them to do it. Did not make Preachers, Physicians, School-Masters, Clerks, Midwives, &c. buy and often renew their licences, &c.

24. Were not given to *Wine*, or greedy of filthy lucre: not soon angry, *brawlers*, self-will'd, *proud*, contentious, and ill Examples in their *Families* or Country.

25. Did not remove from one *Diocess* to another for greater preferment.



26. Had

*Timothy* and *Titus* (as appears in Scripture)

| | |
|---|---|
| *Timothy* and *Titus* (as appears in Scripture) | 26. Had not under them *dumb, lazy, prophane, Popish Priests*, and *Parsons*, that have not onely pluralities of *Livings*, but pluralities of Offices belonging to their Hierarchy. |

Having thus laid down the *Reasons* against *Archbishops* and *Diocesan Lord Bishops*, and likewise having shewed you the difference between these *Worldly Monsters*, and true Gospel-Bishops: it will in the last place be necessary to answer some of the main *Objections*: and they are not many (as I apprehend) that can be made, nor any but may be easily and soon answered; though mens wanton and worldly wit, *self-interest*, and sinful sophistry would imagine more than are real.

Obj. *But were there not Bishops in the daies of the Apostles? Was not* Timothy *Bishop of* Ephesus, *and* Titus *Bishop of* Crete?

*Ans.* There is no Scripture that proves either of them to be Bishops at all, much less Bishops of those places.

Obj. *What? Doth not* Paul *in his superscription or subscription direct his Epistle to them as such?* 2 Tim. 4. end Tit. 3. end.

*Ans.* First, the superscriptions (or subscriptions) in the end of all *Pauls* Epistles seem, (and are judged by many learned) to be added by men since, and were not written by *Paul*. And it is evident, that some of those superscriptions are contradictory to the very Epistles to which they are suffixed. As the 1 Epist. to the *Corinth.* by comparing the subscription with *Act.* 19 9,22. with 1 *Cor.* 16. 8.

Secondly, It is very probable that those particular subscriptions to *Timothy* and *Titus* were not written by *Paul*. For,

1. *Timothy* and *Titus* were Evangelists, 2 *Tim.* 4. 5. 2 *Cor.* 8. 23. that is, men not ty'd to one *place* or Church, but sometimes accompanied the Apostles in their Journies from Country to Country, and assisted them in the work of the Gospel, by preaching, visiting, and helping to settle *Officers* and good *Order* in the Churches, as appears, *Act.* 17.

17. 14. & 19. 22. 1 *Thess.* 3. 12. 2 *Cor.* 2. 12. *Gal.* 2. 1. 2 *Cor.* 5. 6. 1 *Tim.* 1. 3. *Tit.* 1 5. and as more fully (and particularly) appears in the positive part of the parallel (to wit, what *Timothy* and *Titus* were) between *them* and *Diocesan-Bishops*.

2. It is clear, that in *Ephesus* (which was but one Church in one City, Act. 18. 19. *Rev.* 2. 1.) there were divers Bishops, Act. 20 17. compared with vers. 28. Bishops (so it is in the Greek) See *Reas.* first. And if there were divers Bishops there, how could *Timothy* be a single Bishop there? And if those Bishops were chosen and ordained in *Ephesus*, whilst *Timothy* was attending upon *Paul* in his *Journies* and *Voyages*, how could he be the first Bishop there? as the subscription saith, that he was *ordained the first Bishop of the Church of the* Ephesians.

3. If *Titus* were Bishop of *Crete*, as the subscription saith, he must be *Archbishop*: For, 1. *Crete* had a hundred Cities in it (if we may credit divers Historians and Expositors.) 2. He ordained Bishops (or Elders, which is the same as was shewed before) and that was one of the main ends, why *Paul* left him in *Crete*, *Tit.* 1. 5. compared with vers. 7. And why *Titus* should be Bishop of many Cities, and that *Timothy* who was his equal at least in most or all regards, and that had that commendation from *Paul* himself, *That he had no man like-minded, &c.* and *Timothy Bishop* but of one City or Church, as *Ephesus* was, let the next Synod of Bishops resolve and determine if they can.

*Crete* called Ἑκατόμπολις, that is a hundred Cities.

Phil. 2. 20.

Obj. *But in the Epistle directed to the seven Churches of* Asia, *there is mention onely of one* Angel.

*Ans.* 1. It hath been shewed already, that in one of those seven Churches, (*viz. Ephesus*) there were divers *Bishops*; and so in the Church of *Thyatira*, The Holy Ghost writes, to you, and the rest in *Thyatira*, which were more than one, *cap.* 2. 24.

2. Many good Angels termed one, as in *Psal.* 34. 7. & 91. 11. 2 *King.* 6. 16, 17. & 19. 35. So one Priest or Prophet is put for many, *Isa.* 3. 2. *Jer.* 6. 18, 19. *Ezek.* 7. 26. *Hos.* 4. 6. One Angel is here taken for divers; shewing, that all the *Officers* in the Congregation were entire and one.

3. If there were but one *Bishop* in those Churches; then the order in those Churches, and in other Churches, would not be the same, as was shewed before, *Phil.* 1. 1. *Act.* 14. 23. & 20. 28. But,

4. Lastly, suppose it be granted that there was but one Bishop in every one of those particular Churches, and that their power did extend no further (as there is no ground to beleeve it did) than in their particular Churches, then they were not Dioceſans.

Obj. *The Government of Bishops is antient, of fifteen hundred years standing, therefore lawful.*

*Anſ.* 1. The *Devil* and *Antichriſt* may make that Plea as well as they, *John* 8. 44. 2 *Theſ.* 2. 4. 1 *John* 4. 3.

See the differences clearly and fully shewed in *Smectymnuus.*

2. They that read the Hiſtory of the Church (written by *Euſebius, Sympſon,* &c.) will eaſily diſcern the difference between the *Biſhops* of the three firſt *Centuries*, and our pretended Biſhops. The controverſie is not about the name (as is acknowledged by all) but about the power of Biſhops.

*Nica antiquitas Chriſtus eſt.* Auguſt.

*Conſuetudo ſine veritate, eſt vetuſtas erroris.*

3. If the word of God be a perfect *Rule* (as it is) what need we go any further? Bring your *Epiſcopal Metal* to this *Touch-ſtone*, and if it will hold here, we will honour it with its Gray hairs, and receive and reverence it as the right Heir; If not, we muſt ſay with *Gerhard*, *Antiquity without truth, is but a cypher.*

1 Theſ. 5. 21. *Prove all things, hold faſt that which is good.*
Iſa. 8. 20. *To the Law, and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no light in them.*

*Is qui præeſt, ſi præter voluntatem Dei, vel præter quod in ſanctis Scripturis evidenter præcipitur, vel dicit aliquid, vel imperat tanquam falſus aut ſacrilegus habeatur*, Can. Law.

FINIS.

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